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A COLLECTION OF

B 183

CHINESE PROVERBS

TRANSLATED AND ARRANGED

48667

BY

WILLIAM SCARBOROUGH,

WESLEYAN MISSIONARY, HANGCHOW.

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PREFACE.

This Collection of Chinese Proverbs owes its publication to the belief that there is room for a work of the kind, and that such a work can hardly fail to be both useful and interesting. That the ground is almost unoccupied is easily shown. As far as I can learn, the small compilation of "Chinese Moral Maxims" by Sir J. F. Davis, containing only 200 examples, published in 1823, and now for a long time out of print; and the 441 examples contained in the "Proverbes Chinois" by P. Perny M. A., published in 1869, are the only books that have ever appeared on the subject. Add to these a number of scattered lists, and especially those to be found in Mr. Doolittle's "Hand-book of the Chinese Language," and we have all the previous literature of this subject under our notice.

The probable usefulness of such a book as this I gather partly from my own experience, and partly from the observations of many others. A knowledge of their proverbs is of great value to all who are brought into contact with the Chinese; it is especially so to the Missionary in preaching to them; and even to the general reader, a translation, however imperfect, cannot be without its use and interest. In order that the present compilation may prove useful to those who desire to study both the language and the people of this great empire, I have spared no pains in its preparation; and I feel assured that any faults which may be discovered therein, are not the result of over haste, or carelessness.

It would have been easy to have doubled the size of this compilation, but I have deemed it wiser to publish only a part of the proverbs in my possession. In doing so the reader's convenience has been consulted; and it is hoped that this collection will be found large enough for all practical purposes. In writing out the sounds of the Chinese characters I have adopted Mr. Wade's system of orthography and tones, being under the impression that that is the one at present most widely known, and most generally admired.

In regard to the translations, it may be remarked that in a few cases the vulgarity of the proverb has not allowed of a literal rendering; and that in many others I have refrained from translating the Chinese by an equivalent English proverb, thinking that a literal translation must be more interesting, while at the same time it could not fail to call up to the reader's mind English, French, or other equivalents. It will be observed that most of the chapters begin with a number of rhymed translations. As a principle, I think it right that proverbs rhyming in the original should do so in translation; hence I have endeavoured so to translate all such as rhymed to my ear in the Hankow dialect. The task has been anything but easy, and my attempts at versification may be rough and faulty, but I hope they will not be found unendurable.

The Classification of proverbs is, confessedly, a most difficult undertaking; but, considering the care bestowed thereon, I venture to hope that this compilation will be found tolerably convenient and satisfactory as a book of reference. In making this selection of proverbs, it was not thought fair to exclude altogether

the vulgar and immoral. A few of these are admitted—veiled under free translations—as the representatives of a class, which, so far as my experience goes, is not a very large one. Classical proverbial sayings are omitted, since they are well known to be quotations from the standard works.

My most sincere thanks are due to Messrs. A. Wylie and W. Warrick, for their kindness in reading the greater part of the proofs. Other gentlemen have aided and encouraged me in different ways, and to them also this expression of my gratitude is due.

W. S.

HANKOW. MAY 8th 1875.

INTRODUCTION.

Proverbial Philosophy, if genuine, commands the suffrages of all nations. By common consent Asia is acknowledged to be the soil in which it grows to most perfection; and of all Asiatic countries, perhaps China above all others supports and justifies the general opinion. Even a slight acquaintance with the language and people of this country is enough to convince any one of its richness in the maxims of proverbial wisdom. And the closer one's acquaintance becomes, the higher grows our estimate of the value of an extensive knowledge of this branch of native literature. By some, mere lists of proverbs may be treated with contempt, and knowledge of proverbial lore esteemed a light thing in comparison with skill in other branches of philology; but the man does not deserve to become proverbial for his philosophy, who can in any way discountenance the study of the folk-lore of an empire like that of China. The proverbs of China deserve a careful and enthusiastic study.

Naturally enough, the Reader will here expect to find some definition of the subject of this essay. Definitions of proverbs in general have not been attended with very great success; certainly they have not been very unanimous. Ray defines a proverb to be,—"a short sentence or phrase in common use, containing some trope, figure, homonymy, rhyme, or other novity of expression." According to Bohn, a proverb is "an instructive sentence, or common and pithy saying." The Imperial Dictionary defines a

proverb as "a short and pithy sentence often repeated, expressing a well known truth or common fact, ascertained by experience or observation." There are few who are not familiar with Lord John Russell's definition—"The wisdom of many, and the wit of one." And there are fewer who will not be glad to be reminded of Tennyson's.—

> ....."Jewels five-words long,
> That, on the stretch'd fore-finger of all Time,
> Sparkle for ever."

None of these definitions can be accepted as accurate, or nearly accurate, descriptions of that which the Chinese themselves call 俗話 *Su-'hua*, or a Common Saying. A Chinese proverb is something almost, if not utterly, indefinable. Of course it bears, in several features, a strong likeness to other branches of the family in various countries; but, of "that sententious brevity," which is said to "constitute the principal beauty of a proverb"—of that brevity without obscurity, which is said to be the very soul of a proverb, it is often totally lacking. Other features it has which are peculiarly its own, and which impart to it a terseness, beauty, aud symmetry, inimitable, at least in the English language.

In order that we may discuss the subject of Chinese Proverbs with some degree of completeness, let us direct our attention to their Number, Sources, Form, Qualities, and Uses.

I.—NUMBER.

The number of Chinese proverbs is certainly very great. In proof of this it is only needful to point to the frequent recurrence of them in the conversation of the people. No matter what may be the topic of conversation, a proverb suitable to the occasion is very likely

to be forthcoming. Further proof of this is found in the readiness with which almost any educated man can write off long lists of proverbs from memory. And still further proof is afforded by the great number to be found in native books. In his "Curiosities of Literature," Disraeli assigns to the whole of Europe 20,000 proverbs: China could probably furnish an equal number.

Nor should we look upon the great number and frequent recurrence of such maxims as matter of surprise; for, there is some thing in the humorous and cynical nature of proverbs, certain to recommend them strongly to such a people as the Chinese. Besides, they are a people glad to be saved the trouble of thinking for themselves, and therefore predisposed to adopt the maxims of others who have, by common consent, been esteemed wise men. Moreover, the writings of Confucius, *Facile princeps* of China's sages, contain very much of that brevity and sententiousness characteristic of proverbs in general. And there can be little doubt that, of all language, the Chinese is best adapted to such kind of speech.* Its marvellous flexibility enables it to take any mould the whim of man or custom may suggest; its remarkable copiousness affords an almost unlimited scope in the selection of words, its extreme conciseness fits it to express the greatest number of ideas in the fewest possible symbols; whilst the peculiar construction of its written characters gives it a power of playing upon words altogether unparalleled.†

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* See M. Julien's "Syntaxe nouvelle de la Langue Chinoise," p. 2, Max Müller's "Lectures on the science of language, pp. 120, 322.

† For a good instance of this, see the proverb number 2720—too long for insertion in this place.

II.–SOURCE

The Foreign sources of Chinese proverbs have been, up to this time, somewhat meagre. The subject could not fail to attract the attention, and to excite the interest, of those Foreign sinologues who have written on China; hence very few books have appeared, either on the language or people, which have not contained some reference to it, and a specimen list of proverbs. Beyond these numerous lists in which the same examples are repeated again and again, there have only, to my knowledge, appeared two small works exclusively on this subject, namely, those of Sir. John. F. Davis and P. Perny. The "Vocabulary and Handbook of the Chinese Language," published in 1872, by the Rev. Justus Doolittle, contains by far the greatest number of proverbs ever before translated into English or any other Western language. They were supplied by various paræmiographers, and printed, unfortunately, with little or no attempt at classification or arrangement.

Turning to Native sources we find almost the same meagreness. The proverbial lore of China remains yet to be written. Of the vast mass of proverbs in existence, only very few, comparatively, have been reduced to writing and printed in books. A few collections are to be found, and many specimens to be met with scattered over various works, but no book of any size has been compiled on this subject. The reason of this is, probably, the low esteem in which the literati are accustomed to hold all such publications. One of the best and most popular books of this class is the *Chien-pên-hsien-wên* (鑑本賢文), 'A Book of Selected Virtuous Lore'—otherwise, and

more commonly called the *Tsêng-kuang* (增廣), or 'Great Collection.' Notwithstanding this latter title it is only a small book of 22 pages, containing about 350 proverbs. Its date and authorship are alike unknown. The book itself is known to almost every one, and if we may judge from a proverb which says that—"Who ever has read the *Tsêng-kuang* is able to converse*"—it is duly appreciated.

Another collection of proverbs, or as Sir John Davis calls it, "a dictionary of quotations," is the *Ming-hsin-pao-chien* (明心寶鑑), "A Precious Mirror to throw light on the mind." This work, not nearly so colloquial as the preceding one, is held in higher esteem by native scholars. It contains about 430 proverbs, arranged in 20 chapters; the compiler's name, however, is withheld, and nothing can be learned respecting its origin.

Many proverbs are found scattered throughout the *Yü-hsio* (幼學), or "Youths' Instructor," an encyclopedia in four volumes, divided into 33 chapters, containing much useful and interesting matter. Beginning with a chapter on Creation and Astronomy, it runs through almost every imaginable subject, stopping with a chapter on Flowers and Trees.

A great number of very excellent proverbs may be found in the *Chieh-jên-i* (解人頤), a work in two volumes, divided into eight sections, by *'Hu Tan An*, It has been published some time during the present dynasty, and the latest edition is dated 1859. It is a compilation in prose and verse of many interesting things on domestic duties, morals, and manners.

The *Chia-pao-ch'üan-chi* (家寶全集), or 'Complete Collection of Family Treasures', is a book out of

* See proverb number 507.

which many proverbs may be gathered. It is a work in 32 volumes, divided into four collections: the first collection treats of the fundamentals of Happiness and longevity; the second, of self-government and the government of a family; the third, of stirring men up to intelligence; and the fourth, of harmonious dispositions. The author of this highly esteemed work is *Shih T'ien-chi* (石天基), who published it in the 46*th* year of the reign of Kanghi, A. D. 1707.

The amplification of the *Shêng-yü* (聖諭), or "Sacred Edict," as well as the *Kan-ying p'ien* (感應篇), or "Book of Rewards and Punishments," supplies several useful examples. The same may be said of the well-known tractate of *Chu Pai-lu* (朱柏廬), called *Chu-tzŭ-chia-yen* (朱子家言), or 'The Household Rules of the Philosopher Chu.' But when all the native literature on the subject has been gathered together, it still remains certain that the bulk of the proverbs current in the land, exist only in the memories, and on the lips of the population.

III.—FORM.

Nothing will sooner strike one who examines a number of Chinese proverbs than the fact of their extreme diversity of form. It may seem, at first, as though there were no rules shaping them after any models whatever. But, just as to the eye of a skilful botanist, the promiscuous growths on the sides of a shady stream fall into ranks and classes, so to one who examines these proverbs with a little care, they will be seen to class themselves together, until, out of what seemed a perfect chaos, several orders arise.

The first and greatest law evident in the formation of Chinese proverbs is that of Parallelism. Great

numbers of them take the form of Couplets. This may be accounted for by the facts that couplet making is a favourite amusement of the educated classes, and that couplets, when well turned, are objects of their intense admiration.

Of these Couplet-proverbs there are three kinds. The first and most important of these is the *tui-tzŭ* (對 子), or Antithetical Couplet. This is formed according to strictly technical rules. A *tui-tzŭ* may contain any number of words, but the most frequent number is seven in each line. It must be so written that the order of the Tones in the first line shall be, *firstly* deflected, *secondly* even, and *thirdly* deflected; in the second line, *firstly* even, *secondly* deflected, and *thirdly* even; or *vice versa*. Should the first, third, or fifth characters violate this rule, it is of no consequence; the second, fourth, and sixth cannot be allowed to do so. It is essential also that the last character in the first line should be in a deflected tone, and the last in the second line in an even tone. The same characters may not be repeated in either line; and it is essential that there be an antithesis, as well in the sense as in the tones, of the words composing the two lines of the couplet. It is also a rule that particles must be placed in antithesis to particles; and nouns, verbs, etc., to nouns, verbs, etc. The following example with be found to illustrate all these particulars.*

天 上 衆 星 皆 拱 北
T'ien[1] shang[4] chung[4] hsing[1] chieh[1] kung[3] pei[3];
世 間 無 水 不 朝 東
Shih[4] chien[1] wu[2] shui[3] pu[4] ch'ao[2] tung.[1]

* That this description may become more intelligible to any reader unacquainted with the Chinese language, I may observe that the *even* tones are those numbered one and two, the *deflected* tones are those numbered three and four.

"All the stars of heaven salute the north; every stream flows towards the east:" i. e. The Emperor is the centre of attraction.

How highly the Chinese themselves prize these *tui-tzŭ* may be gathered from the following story. Formerly an Imperial Examiner from Peking, surnamed *Shê* (snake), seeing the haughty inscription over one of the entrances to the examination hall at Wuchang —"Only the men of *Hu-quang* possess talent,"—resented the statement, declaring that he would issue one line of a *tui-tzŭ* to which no *Hu-quang* man could write a reply. Accordingly he put forth his riddle in the following line:—

七鴨浮江數數三雙一隻

"Seven ducks floating on the *Chiang*; reckon as you will are only three couples and one." On his return to Peking he mentioned this circumstance to *Hsiung Tzŭ-kang* (熊子剛), an officer in the capital, who happened to be a *Hu-quang* man. Said he, "there are no men of talent in *Hu-quang*; I put out a couplet line to which nobody could reply." "Indeed," said *Hsuing Tzŭ-kang*, "what was it you gave them?" On hearing the line given above, he guilefully replied, "I have heard that a response has been written." Thereupon he repeated to the astonished Examiner his own impromptu line, as follows:—

尺蛇出洞量量九寸十分

A "*Snake* a foot long comes out of its hole: measure as you will it is only 11 inches and 8 eighths long." So the *Hu-quang* man got the best of the joke, and at the same time vindicated his fellow provincials from the charge of stupidity.

After the *tui-tzŭ*, the next class of couplet-pro-

verbs to be mentioned is one which the Chinese call *lien-chü* (聯句), or Connected Sentences. The proverbs in this class are exceedingly numerous; they are of various lengths, of different styles of composition, and are informal in all else but the corresponding number of words in each line. There is generally, however, a sharp antithesis* between the first and second lines. One example will suffice for illustration.

窮 莫 與 富 鬬。富 莫 與 官 鬬
Ch'iung² mo⁴ yü³ fu⁴ tou⁴; fu⁴ mo⁴ yü³ kuan¹ tou.⁴

"The poor must not quarrel with the rich; nor the rich with magistrates."

Another class of couplet-proverbs is composed of such as rhyme. Of these there are a great many which do not seem to rhyme to a foreigner; and, on the other hand, he can hear many rhymes where the native can hear none. The explanation of this is, that in order to rhyme to a native ear, the *tones* must correspond; while a foreigner's ear catches the ring of the rhyme through all such artificial distinctions. One example will suffice to show how melodiously some in this class of proverbs can chime.

好 妻 無 好 漢 天 下 一 大 半
'Hao³ ch'i¹ wu² 'hao³ 'han,⁴ t'ien¹ hsia⁴ i¹ ta⁴ pan³;
好 漢 無 好 妻 天 下 一 大 堆
'Hao³ 'han⁴ wu² 'hao³ ch'i,⁴ t'ien¹ hsia⁴ i¹ ta⁴ tui.¹

"In the great majority of cases,
Wives have fair and husbands ugly faces;
But there are many, on the other side,
Where the man is bound to an ugly bride."

We have now done with Parallelism and its influence on the formation of proverbs, and must briefly glance at such as are cast in a more irregular and

* See a striking example of this antithesis in proverb No. 1674.

prosaic mould. Among these a small number is discovered possessing a kind of rhythm, which gives to the proverbs in question a very easy and flowing utterance, almost deserving for them a place along with the versified classes. An example of this is found in the following.—

紐 得 過 人 來, 紐 不 過 天
Niu[3] tê[2] kuo[4] jên[2] lai,[2] niu[3] pu[4] kuo[4] t'ien.[1]

"Man can be bound, but Heaven cannot."

The great bulk of these prose-proverbs are prosaic enough. Many of them consist of one plain sentence; such as—君子言前。不言後 *Chün*[1] *tzŭ*[3] *yen*[2] *ch'ien*[2], *pu*[4] *yen*[2] *hou*.[4] "The superior man speaks beforehand, not when all is over." Many others are most irregular in shape, amply deserving the name given to them by the Chinese of 長短句 *ch'ang-tuan-chü*, or 'Long and Short Sentences.'[1] Enough having now been said on the Form or construction of proverbs; we will proceed to consider the more interesting subject of their qualities.

IV.—QUALITIES.

It will surprise no one to learn that many of the proverbs of China are low, vulgar, and licentious. It could hardly be otherwise, considering the morally depraved condition of the Chinese as a nation. Nevertheless, it is much to the credit of heathen China that, in this respect, her proverbs do not compare unfavourably with those of Christian England.

Nor will any one at all familiar with the Chinese, be surprised to hear that many of their proverbs are expressive of the highest morality. They are not to be excelled in their praise of virtue and denunciation

1 See the proverb No. 2597, too long for quotation, for a striking illustration of this point.

of vice. But, while giving them credit for so many virtuous sayings, the error must be avoided of crediting them with anything like a corresponding amount of virtue or morality. They are not so good as their proverbs; "for they say, and do not." Still it is a matter for congratulation to find so many closely resembling the sayings of Holy Writ.[1] Many of the Proverbs of Solomon have their counterparts in the proverbs of China. And it will be admitted that in the following, selected out of many quite as good, the tone of morality falls little below that of the Christian standard. 'Better not do kindnesses at all than do them in the hope of recompence.'[2] 'Kindness is greater than law.'[2] 'Do good regardless of consequences.'[2] 'It is a little thing to starve to death; it is a serious matter to lose one's virtue.'[2]

Beauty of sentiment and expression are by no means rare in Chinese proverbs. Expressive of the transient character of earthly happiness, we have—'The bright moon is not round for long; the brilliant cloud is easily scattered.'[3] The vanity and emptiness of earthly wealth and fame could hardly be more beautifully expressed than in the following couplet:

'Wealth among men is like dew among plants:
Foam on the waves is the fame which earth grants.'[3]

'Good words are like a string of pearls,'[3] is perhaps less ornate, but certainly it is little less beautiful than Solomon's—"a word fitly spoken is like apples of gold in pictures of silver."[4] And how could the danger of unguarded speech be more beautifully expressed

1 Reference to the Index will give a list of these.
2 See Nos. 1895, 1898, 1655, 1835.
3 See Nos. 830, 962, 1120, 1123.
4 Prov. 25; 11.

than in the following?—'As the light of a single star tinges the mountains of many regions; so a single unguarded expression injures the virtue of a whole life.'[2] Many more such examples might be quoted, but these few will suffice to show that the proverbs of China are not all bald, prosy, and utilitarian.

Great numbers of proverbs might be quoted to illustrate the quality of Shrewdness; and the difficulty is to know which to select. Let the following, taken almost at random, suffice. 'Don't buy everything that's cheap, and you'll escape being greatly taken in.'[1] 'Before you calculate on buying, calculate on selling.'[1] 'It is not so safe to open the mouth as it is to keep it shut.'[1] 'It takes little time to reprove a man; but it takes a long time to forget reproof.'[1]

'He learns less who looks on than he does who makes;
Less by mere doing than by many mistakes.'[1]

The cynical element, said almost always to characterize the true proverb, abounds in those now under discussion. Tried by this test they are proverbs of the first water. 'A dwarf cannot kick up his feet to any great height.'[2] 'Though a dumb man has eaten gentian he keeps his trouble to himself'[2] 'Hoping to lift up his head, he lifts up his feet; i. e. dies.'[2] 'Get the coffin ready and the man won't die.'[2] 'Men mourn for those who leave fortunes behind them.'[2] 'The head may be cut off, but the tongue cannot be restrained.'[2]

Of Wit and Humour abundance can be found in Chinese proverbs; much more of the latter than the former. To the reader it shall be left to classify, ac-

1 See Nos. 220, 283, 1050, 1692, 2022.
2 See Nos. 705, 787, 801, 931, 958, 1042.

cording to his own taste, the following specimens under one or other of these two categories. A not very thriving business is denoted by the saying. 'To sell a couple of cucumbers in three days.'[1] 'When there's aught to do, the more the better; not so when there's aught to eat.'[1] It is against anything but a doting husband that the following shaft of ridicule is shot: 'To flit and forget to take one's wife.'[1] The *Argumentum ad hominem* is somewhat droll in the following example: 'The lion opens his mouth; the elephant shuts his; shut yours.'[1] An individual out of whom no ray of wisdom shines, is spoken of as 'a leather lantern.[1]' In this class Puns may be included. These, however, to be enjoyed, must be read in the original.[2]

Finally, under the head of Qualities, it must be observed, that amongst Chinese proverbs there are many closely resembling those well known in the West. We find "Practice makes perfect,"[3] in words which cannot well be otherwise translated. The same may be said of "Easier said than done;"[3] of "Never too old to learn;"[3] and several others. "Too many cooks spoil the broth," is expressed in Chinese by, 'Seven hands and eight feet.'[4] "Bad workmen quarrel with their tools," appears in Chinese thus; 'All unskilful fools, Quarrel with their tools.'[4] "As the twig is bent the tree's inclined," becomes slightly altered into, 'As the twig is bent the mulberry grows.'[4] Instead of "a pig in a poke," the Chinese buy 'A cat in a bag.'[4] "At Rome do as the Romans

1 See Nos. 209, 604, 614, 1051, 1381. 2 See Nos. 257, 309, 1310, 1890.
3 See Nos. 103, 118, 563.
4 See Nos. 107, 306, 460, 650, 1969, 2313, 2314,—For more illustrations of this point, see Nos. 36, 77, 106, 178, 317, 605, 620, 727, 752, 1066, 1278, 1396, 1434, 2052, 2335, 2457, 2485, 2 715.

do," is varied into, 'Wherever you go talk as the people of the place talk'[1] And "Man proposes, but God disposes," has more than one counterpart in Chinese.[1]

Possibly enough has now been advanced to show that Chinese proverbs furnish indubitable signs of mental power, and to justify the claim, which we make on their behalf, of equality with the proverbs of other nations.

V.—USES.

In connection with these proverbs the most interesting question remains to be considered, namely, Of what use are they?—Of what use are they to the Chinese themselves? to the foreign student of the Chinese language? and finally, to the general reader? Answers to these questions will bring this introductory essay to its close.

The uses to which the Chinese themselves put these proverbs are principally two. At the great festival of the new year the service of some able penman is obtained, who writes out a number of admired sayings, on long strips of red, orange, yellow, green, or blue paper, as the case may be. These are affixed to doors, to the side-posts of doors, to the pillars of houses, to the masts, stems and sterns of ships, and indeed in all directions. In this way the very habitations of the Chinese become eloquent with sage maxims, felicitous sayings, and well-expressed prayers. But the decorative use to which the proverbs are thus put, is of little importance in comparison with

1 Nos. 107, 306, 460, 650, 1969, 2313, 2314. For more illustrations of this point, see Nos 36, 77, 106, 178, 317, 605, 620, 727, 752, 1066, 1278, 1396, 1434, 2052, 2335, 2457, 2485, 2715.

the use made of them in daily conversation. The talk of modern China is highly seasoned with the salt of its ancient wisdom. And he is a stupid "son of *Han*" indeed, who cannot quote aptly some wise old saw on almost any occasion.

Of what use are these proverbs to the foreign student of the Chinese language? Sir John F. Davis has said that Chinese proverbs are of great grammatical value, inasmuch as they illustrate every grammatical law in the language. It may be true that, to some extent, they will supply models on which the student may construct sentences of his own; but, as they are often very concise and formal, the student who should make a point of doing so would run the risk of speaking in a very stilted and uncommon style. Far greater is their value, as supplying him with phrases and sentences which may be used to enrich and embellish his conversation. Used as quotations their value is immense. So used in conversation they add a piquancy and flavour which greatly delights the Chinese, and makes mutual intercourse more easy and agreeable. But it is to the Missionary that the value of an extensive acquaintance with Chinese proverbs is of the highest importance. Personal experience, as well as the repeated testimony of others, makes us bold to assert that even a limited knowledge of Chinese proverbs is to him of daily and inestimable value. A proverb will often serve to rouse the flagging attention of a congregation, or to arrest it at the commencement of a discourse. A proverb will often serve to produce a smile of good nature in an apparently ill-tempered audience, and so to call forth a kindly feeling which did not seem before to exist. And very often a proverb aptly quoted will

serve to convey a truth in the most terse and striking manner, so obviating the necessity for detailed and lengthy argument, whilst they fix at a stroke the idea you are wishing to convey.

And now we come to the use which these proverbs are to the general reader. The question to be discussed is this: what light is thrown upon the character and condition of the Chinese by these proverbs? "The maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking."[1]

To begin with the Chinaman himself. He certainly is a being whose character it is by no means easy to describe; and, if left to our unaided imagination, we might easily caricature him in words, as absurdly as he has long been caricatured in pictures. Guided by the evidence of proverbs we should say that the ideal Chinaman is born with a genius for trade. The number and excellence of those maxims which relate to business point to this conclusion.[2] Next to, or rather in connection with, his business-like qualifications, come out his characteristic shrewdness and prudence.[3] He is a keen observer: 'Those who can do a good trade don't wrangle over taxes.'[4] He is a cautious man: 'Do not lace your boot in a melon field, nor adjust your hat under a plum tree.'[5] He is very discreet: 'If you want to be quiet, do not meddle with other people's busines.'[6] He is wonderfully economical: 'Make every cash serve two purposes.'[7] He is not remarkable for honesty: 'If you would not be cheated ask the price at three shops.'[8] Nor is he

1 Sir John Davis. 2 See the section of proverbs on Business. 3 See the section on Prudence. 4 No. 229. 5 No. 1928. 6 No. 1976. 7 No. 2015. 8 No. 175.

distinguished for truthfulness, for sometimes he deserves the appellation, 'A lying machine.'[1] He is very polite: 'Much politeness offends no one.'[2] The numerous proverbs of a jocular description point him out as a lover of fun. That he is a lover of pleasure, we may gather from the maxim, 'All men love wealth, wine, and women.'[3] And he is a proud man: 'He will be honoured who respects himself; but he who holds himself cheap will be lightly esteemed.'[4] There is a good deal of the Mark Tapley element in him: 'If the wind be strong, yield to the wind; if the rain be heavy, yield to the rain.'[5] He is a very sober man, looking upon wine as, 'A poison which perforates the bowels.'[6] He is a loquacious person, or else many proverbs had not been needed to help him to control his tongue. He is hospitable in his way, and feels bound to entertain his guest with generosity; but he expects quite as much in return, and hopes for more. 'He who lacks hospitality to a guest must be a fool.'[7] He is very conservative. The past with its institutions is all in all to him: 'Observe the present, but reflect the past; without the past there had been no present.'[8] Finally, he is a religious man. His religion fails to make him anything like a virtuous man; it leaves him the victim of many gross superstitions, and enchains him in the fetters of a determined fatalism; but it does something to soothe his conscience, and to satisfy his moral wants. Proverbs in support of these points are too numerous to mention.[9]

Next to the man himself comes the family. The

1 No. 1269. 2 No. 1532. 3 No. 1498. 4 No. 2716. 5 No. 1973. 6 No. 1000. 7 No. 1579. 8 No. 2450. 9 See section xvii, On Religion.

social life of the Chinese, however much has been written about it, still remains comparatively a mystery to foreigners. Into the secrets of their home life the outside barbarian is not admitted. Under these circumstances we can obtain no better information as to the actual condition of a Chinese home than the numerous proverbs on this subject supply.

Home is founded on the relation existing between Husband and Wife; and it would seem that in China the importance of this relation is properly appreciated. 'There are Five Relations, but that of Husband and Wife stands first; there are 3000 great rites, but that of marriage is most important.'[1] The obligation to marry is very clearly acknowledged: 'Early marriage is the duty of both sexes.'[2] It is also firmly believed that marriages are fated: 'Wife, wealth, children, pay, are all predestined.'[3] There is a great deal of superstition cherished in regard to match-making, as well as a great deal of manœuvering on the parts both of parents and professional match-makers. 'When doorways match and houses pair, A marriage may be settled there.'[4] 'Those who rear daughters hope for great suitors.'[5] The parties principally concerned in this matrimonial compact have no voice whatever in the matter, the betrothal taking place when they are both very young; and it cannot afterwards be broken, for, while 'You may exhume a coffin, you may not reject a betrothed son-in-law.'[6] It is of course inevitable, on this principle of selection, that many alliances contracted should turn out anything but satisfactory, or mutually pleasing. So it

1 No. 2202. 2 No. 2189. 3 No. 680. 4 No. 2175. 5 No. 2191. 6 No. 2200.

happens that—'Nine out of ten go-betweens being liars'[1]—'Ugly men marry pretty wives;'[2] and 'A talented bridegroom is sometimes matched with a worthless bride; and a clever woman is sometimes married to a dolt.'[3] And sometimes these matches turn out anything but harmonious, as suggested by the proverb, 'A good husband will not beat his wife.'[4] Occasionally however love ensues upon the marriage tie, and then 'The husband sings and the wife accompanies.'[5] But there is no such thing as even approximate equality between them: 'Husbands are as Heaven to their wives; wives are the slaves of their husbands.'[6] Still the wife, placed in this degrading position, makes her influence, both for good and bad, tell upon her lord and master: 'A virtuous wife causes her husband to be honoured; a bad one brings him to shame.'[7] Her weapon of defence is her tongue; and she is skilful enough in the use of it. Hence the advice. 'Take no notice of what you hear said on the pillow.'[8] It would seem that conjugal fidelity is sometimes violated: 'He detests his own wife, but loves other men's.'[9] Divorce seems to be against the rule, for 'When the two have been united they may not be separated.'[10] And when the husband dies the widow is expected to remain a widow till her death: 'A loyal minister will serve but one prince, a virtuous woman but one husband.'[11] Concubinage is allowed and commonly practised; not, as it seems, to the entire satisfaction of the principal wife: 'If your wife is against it, do not get a concubine.'[12]

1 No. 2195. 2 No. 2206. 3 No. 2213. 4 No. 2223. 5 No. 2209.
6 No. 2220. 7 No. 2230. 8 No. 2229. 9 No. 2227. 10 No. 2214.
11 No. 2242. 12 No. 2226.

From these and many more illustrations we are well able to form a tolerably correct idea of the relation of husband and wife in China. It differs from the same relation in the west mainly in the matters of bethrothal, the use of go-betweens, the toleration of polygamy, and the degraded position of the woman. There is certainly less of that true love, which alone can crown the married state with felicity, in the East than in the West; and consequently married life is not with the Chinese so happy a thing as it is with us.

From husband and wife we come in due sequence to the relation of parents and children. The first thing to be remarked here is the silence of the proverbs on one side of the question. Much is said about the duty of children to parents, but nothing of the duty of parents to children. This silence is very expressive; for no one can have observed the Chinese for long without being struck with the prominence and emphasis with which they insist upon "Children obey your parents," while they almost ignore "Train up a child in the way he should go," and "Ye fathers provoke not your children to wrath." There is another silence equally ominous. Daughters are very seldom mentioned. And this silence is eloquent on the shameful disregard in which female offspring are held by the fathers and mothers of China. It suggests the unnatural, brutal, but common crime, of female infanticide. At her birth the female child is insulted by a comparison to her disfavour with male children. She is said to be worth but one-tenth of what a boy would have been worth.'[1] This degrada-

1 See also No. 195.

tion follows her to her grave; it clings to her as a daughter, sister, wife, and is only partly shaken off when she becomes a mother. As a mother she is honoured by her children with a love and reverence equal to that which they give to their father. But, alas! as soon as she becomes the mother of a child of her own sex she begins to display the traditional disrespect for it, under which she has herself groaned.

Having noticed these two unwelcome silences, let us listen awhile to the many voices which describe to us the state of affairs as existing between parents and children in general. The kindness of parents, so much eulogized in Chinese books, is thus spoken of: 'You must rear children to know parental kindness.'[1] Petting seems to form a part of this parental kindness; for 'The parents' pet is the obedient child.'[2] And this notwithstanding the sensible maxim, 'The rod produces obedient, petting and spoiling disobedient children.'[3] Sometimes great severity is resorted to: 'When the father pursues the son with the rod, he must not follow him for a hundred paces.'[4] It is quite evident that parents exact from their children a vast amount of deference while living and of honour after death: 'Whilst the father lives the son dare not put himself forward.'[5] 'Ancestors however remote must be sacrificed to.'[6] The reason of their intense longing for offspring finds expression in the following homely saying: 'If we have none to foul the bed, we shall have none to burn paper at our graves.'[7] Their unworthy perversion of the Biblical law that parents lay up for their children, not children

1 No. 2136. 2 No. 2129. 3 No. 2133. 4 No. 2144. 5 No. 2132. 6 No. 2363. 7 No. 2171.

for parents, is thus illustrated: 'Rear sons for old age; and lay up grain against famine.'[1] The importance of filial piety, and its nature, we find fully set forth. 'Of a myriad virtues filial piety is the first.'[2] 'He is unfilial who loves wife more than mother.'[3] We dare not injure the bodies received from our parents.'[4]

On the whole, it is evident that parents and children, even in the country renowned for filial piety, do not stand to each other in anything like so satisfactory and pleasant relations, as they do in the west. There is on the part of Chinese parents a great deal of what *we* never expect to find in *our* parents, namely, selfishness. They long for male children that, when ill, they may be supported, and when dead, worshipped by them. They despise their female children because the return of personal service to be expected from them in the future is much less than that which is expected from boys. There is also too much of the proprietor in the Chinese father. His children are his chattels, to be dealt with absolutely as such: he can sell them if he likes; and even should he, in punishing, kill them, he would be very likely to escape scotfree. The mother, too, though not entirely ignored, retires into a much more obscure position than that ordained to her by Providence. In short, there is a stiffness, an artificiality, existing between Chinese parents and children, owing to the many ceremonies which intervene upon their relationship, which does much to destroy the beauty, ease, and gracefulness, of the native home.

There is yet another relation, and one which in

1 No. 2047. 2 No. 1877. 3 No. 2121. 4 No. 2150.

China obtains great prominence, on which a few remarks must be offered, namely that of Elder and Younger Brothers. 'Brothers,' we are told, 'resemble hands and feet.'[1] They are often compared with wives to the disadvantage of the latter: 'Is he a superior man who listens to his wife, and turns against his brother?'[2] The same odious comparison is hinted at in the following: 'The most difficult thing on earth to get is a brother.'[3] The importance of harmony amongst brothers—a theme much insisted on in all books on morality—finds repeated proverbial expression: 'Though the left hand conquer the right no advantage is gained.'[4] That, after all the instructions given, Chinese brothers fail to live together like angels, is evident from the saying that, 'Top and bottom teeth sometimes come into awkward collision.'[5] And the general cause of these fraternal quarrels appears to be the stuff: 'Though brothers are so closely akin, it is each for himself in money matters.'[6] Yet the value of a brother's friendship is fully appreciated, even when business is concerned, for we read the advice, 'go into partnership with a brother.'[7] Here, again, one cannot avoid noticing the omission of any mention of the sisterhood. The relation of Brother and Sister, so pleasant in our ideas, never seems to have dawned upon the native mind. And here—in the constantly implied inferiority of the female—we have the secret explaining the failure of family life in China. Mother, wife, sister, must be restored to the high place which they have a right to adorn, before the homes of China can become worthy of the name.

1 No. 2245. 2 No. 2224. 3 No. 2255. 4 No. 2446. 5 No. 2253.
6 No. 2251. 7 No. 2296.

From Homes we come to Shops. The excellence and superabundance of their business proverbs, would justify us in holding the opinion that they are indeed "a nation of shop-keepers." Without doubt the Chinese are in their very element when driving a bargain and making money. It is truly a study to watch two men engaged in this interesting occupation. It is then that one appreciates, fully, the saying, 'Bargaining is as necessary to trade as poling to a vessel.'[1] They have a correct idea of the personal qualifications necessary to a successful tradesman; 'A man without a smiling face must not open a shop.'[2] They are wide awake to the principle of supply and demand: 'Use both such goods and money as suit your market.'[3] The necessity for speculation is fully acknowledged: 'If a little cash does not go, much cash will not come.'[4] The necessity and potency of capital is fully acknowledged: 'You must have a couple of grains of rice in order to catch fowls.'[5] That a very steady eye is kept on the item of profit, we may learn from the following: 'If no profit he espies, where's the man will early rise?'[6] For ready money they have a relish, notwithstanding that credit is the curse and ruin of their trade: 'Better take 800 than give credit for 1000 cash.'[7] Notwithstanding the frequent assertions by native shop-keepers that they 'Really have but one price,' that their's is indeed a 'One word hall,' there are more proverbs than one suggestive of the fact that prices vary according to circumstances. 'When one cheats up to heaven in the price he asks, you come down to earth in the price

1 No. 198. 2 No. 179. 3 No. 187. 4 No. 176. 5 No. 239.
6 No. 161. 7 No. 253.

you offer.'[1] After this it is refreshing to meet with the following; 'Just scales and full measures injure no man.'[2] That is a maxim worthy of a purer morality than, it is to be feared, can be boasted of in connection with Chinese Commerce.

From Shops we come to Schools. In a country so celebrated for learning as China, it will not be surprising to find many excellent maxims on the subject of education. The importance of it is fully, though roughly, expressed in the following:

'Than a lad without learning, you'd better rear an ass:

Better rear a pig than an uneducated lass.'[3]

It should begin early, because 'as the twig is bent the mulberry grows.'[4] It must not, however, proceed at random, for 'Education requires a proper method.'[5] It may be doubted whether the native method of compelling a pupil, for several years, to commit to memory a number of books, before ever a word of them is explained to him, is a proper method or not; yet it may be said in favour of it, that it appears to suit those who use it tolerably well. The curriculum to be studied may be gathered from the following: 'However stupid sons and grandsons may be, they must read the classics.'[6] 'In study fix your mind on the sages.'[7] The necessity for persevering diligence is frequently the subject of a proverbial saying, 'Every character must be chewed to get out its juice.'[8] The pleasures of learning are also often alluded to: 'Learning is far more precious than gold.'[9] All pursuits are mean in comparison with that of learning.'[10] And

1 No. 202. 2 No. 219. 3 No. 458. 4 No. 460. 5 No. 463, 6 No. 536. 7. No 562. 8 No. 548. 9 No. 538. 10 No. 558.

many are the inducements to a literary life which are set before the native pupil. 'No pleasure equals the pleasure of study.'[1] Study will be sure to yield its golden house.'[2] 'Study will provide you with a lady beautiful as jade.'[3] Many more quotations might be made illustrative of the native schools, literature, literati, and of the vast system of competitive examinations now in vogue; sufficient to show that China is not without a system of education for which she deserves great praise. The separateness of the literary caste is a thing to be regretted; so also is the stunted and changeless nature of the curriculum of studies; so also is that systematic and organized corruption, by means of which unworthy men are enabled to steal for themselves the degrees due to others: but, that learning in China stands in so conspicuous and honorable a position that the learning most honoured is within the reach of even the poorest classes; that by means of his learning the poorest boy in the land may rise to the first rank and office under His Imperial Majesty, is indeed much to the praise and glory of the Celestial Empire.

Judging from the paucity of proverbs on the subject of amusements, one might be led to suppose that the Chinese were any thing but a light-hearted and playful people. It would be a mistake to think so; for no people can be fonder of theatres and gambling than the Chinese. And if opium-smoking be taken into the list of amusements, then, beyond a doubt, the Chinese are a pleasure-loving people. Generally speaking proverbs on such subjects are of a condemnatory kind: on theatres, for instance, we read;

1 No. 571. 2 No. 573. 3 No. 574.

'Once in a while you may go to a play,
But they are not the things for every day.'[1]

On gambling we read, 'Money goes to the gambling-house as criminals to execution.'[2] 'If you believe in gambling you will have to sell your house.'[3] There doubtless exist many proverbs on the subject of amusements which have not been met with, and which would fully substantiate what has been said on the pleasure-loving proclivities of the Chinese.

Passing from gay to grave we enquire what the proverbs teach respecting the Religion of the people. To discover what are the real religious sentiments of a people like the Chinese is no easy matter; but it is not unlikely that we may get nearer to the truth by observing what the people say in their common talk, than by reading what authors and sages have said in books but seldom read.

First, we learn from proverbs that the objects of worship are Heaven, Earth, Sun, Moon, Stars, Idols, and Ancestors. This is not a complete list but it will serve our purpose. The religion which makes most show, and which forces itself perpetually on our attention, is that of idol worship. It is the popular worship of the land. On the feasts of the new and full moon our ears are dinned with the explosion of innumerable crackers. Whenever any act of importance is to be performed, there is a great outward show of belief in the power and control of the idols. Everywhere we stumble on costly temples, filled with the expensive gilded images of a numerous hierarchy of deities, and tended by a throng of shaven priests. People and rulers, high and low, unite to do homage

1 No. 759. 2 No. 764. 3 No. 762.

to the gods of the two friendly sects of Buddhism and Taouism. Now the question is, can the proverbs tell us whether all this is sham or reality? From several it would seem that the idols do not command the faith of the people. 'All idolatrous superstitions are man's invention.'[1] In several well-known proverbs the gods are turned to ridicule, which surely could not be done by men who sincerely believed them to be divine. 'Three strokes of the axe are enough to complete an image of the idol *Yang-ssiü*.'[2] In this saying the god is made the but of raillery as the type of uncouth, unmannerly boors. In the following he is twitted for his youthful appearance. 'A beard should not be put on his worship the god of sailors.'[3] The same raillery and contempt are shown in another proverb—less elegant than caustic—namely, 'The stinking pig's head meets the smell-less idol.'[4] It would not be fair to take these contemptuous proverbs as conclusive proof of general disbelief in idols. They may be evidence of doubt in many minds, and of total disbelief in the minds of a few, but that is all. The Chinese give many proofs, as well in their conduct as in their proverbial sayings, of their faith in idols. Their faith is doubtless a very superstitious thing, and largely mixed with fear; but such as it is, it is strong enough to tinge their whole life and conduct, and to force out of them large sums of money. 'Though you don't believe in other gods, you'll believe in the god of thunder.'[5] You may carry deception into the *Yamên*, you cannot carry it into the temple.'[6] 'Though you neglect to offer

1 No. 2365. 2 No. 2358. 3 No. 2359. 4 No. 2375. 5 No. 2370. 6 No. 2354.

incense when all is well, you will have to fall at Buddha's feet in time of sorrow.'[1]

Should the testimony of proverbs be thought wavering as to the popular faith in idols, it will be admitted that it distinctly proves that the faith of the people firmly centres upon, and clings to, one great supreme being whom they call *T'ien* and we call Heaven. And if this *T'ien* be not the true God, the likeness is very strange. To *T'ien* the people are in the constant habit of ascribing many of the attributes and actions only ascribable to the true God. He is the God of Providence: '*T'ien* never sends a man without providing for him clothes and income.'[2] 'Our daily bread depends on *T'ien*.'[3] The bountifulness of his regime is thus quaintly expressed: 'when *T'ien* rears a man he grows very fat; when men rear one he is nought but skin and bone.'[4] His omniscience is again and again plainly asserted: 'Man only sees the present, *T'ien* sees into the future.'[5] 'Nothing can escape the eye of *T'ien*.'[6] His rule, as the moral governor of men is alluded to in the following: '*T'ien* sees clearly, and rewards quickly.'[7] And that his rule is merciful appears from the following: 'Imperial *T'ien* will never slight men of sorrow.'[8] As the hearer of human prayers, '*T'ien* responds to man as quickly as shadow to form or echo to voice.'[9] Whilst firmly believing that these and many other proverbs point to the highest and truest religious life of the people, it would not be candid on our part not to allude to the fact that the popular faith in *T'ien* is mixed up with much alloy. *T'ien* is very often confounded with the visible

1 No. 2362. 2 No. 2316. 3 No. 2320. 4 No. 2341. 5 No. 2330.
6 No. 2324. 7 No. 2325. 8 No. 2312. 9 No. 2315.

heavens; sometimes *T'ien* is stated to be 理 *li*, Reason or Principle; and oftener still the honour is divided between *T'ien* and *Ti*, the Earth. 'Heaven and Earth are great; father and mother are honourable.'[1] The people seem to associate *T'ien* and *Ti* together as the equivalent of our one word Nature, and to offer thereto a sort of pantheistic reverence. Still the truth remains that the Chinese are not altogether without some knowledge of what closely resembles the true God. Him they ignorantly worship, worship with a divided heart, and with many gross superstitions, yet we should not, on that account, fail to recognise the truth which exists, or fail to make the most of it in order to impart a purer knowledge and a truer faith.

The influence of religion on morals is very small. Indeed religion and morality in China might be assumed to belong to totally different categories, they have so little to do with each other. Even the priesthood, who ought to be the best samples of morality China can produce, are certainly not regarded in the light of holy men. Several proverbs refer to them in terms of anything but respect for the purity of their character, the sincerity of their vows, or the usefulness of their lives. The doctrine of a future state, expressed in many of the proverbs on Rewards and Punishments,[2] may be supposed to exercise some influence for good on the lives of the people; and no doubt this is the case. But then, again, the legitimate influence of this doctrine is negatived by the all-prevalent belief in Fate. The philosophy of their sages; the practical, worldly character of all their moral teaching; the contradictions existing between

1 No. 2343. 5 See chapter on Priests and Nuns. 2 See chapter so named.

their Confucianism and the religious systems of Buddha and Lao Tzŭ, together with the want of power to make men good, visible in all their creeds, have driven them, in a great measure, to the resource of the despairing—to a belief in the inevitable.[1] It is true that Confucianism has furnished them with an ideal saint, the creation of Confucius' imagination, called by the Chinese 君子 *Chun-tzŭ*, and by most foreigners, The Superior man.[2] But this is an ideal only, not a model, not a copyable example; and even as an ideal it is very imperfect.[3] So, to sum up the whole matter of religion, it appears that with the Chinese it is neither dark nor light; the darkness is not utter darkness, the light is not clear. They confuse God with idols, mix superstition up with their worship, separate morality from religion, paralyse themselves by believing in fate, admire and extol an ideal which they never try to copy and could not if they did, and, with a faith in a future state more or less vivid and strong, allow themselves to be completely engrossed in the pursuit of the present.

One more subject of importance claims our attention, namely, the government of the country; and with a few remarks thereon, suggested and supported by the proverbs, our task will be finished. To begin with the Emperor. His exalted position is thus acknowledged: 'The light of all the stars is not equal to that of the moon.'[4] His despotic power is hinted at somewhat significantly thus: 'When the prince wants a minister to die, he dies.'[5] And yet it is said that 'If the Son of Heaven breaks the laws, he is

1 See chapter on Fate. 2 See chapter on the Superior and Mean man. 3 See a very good article on the subject in the 3rd Vol. of the Chinese Recorder, page 129, by the Rev William Ashmore. 4 No. 2093. 5 No. 2091.

guilty like one of the people.'[1] Descending from the Emperor to his servants, we find abundance of proverbs very freely criticising them and their doings. The relative importance of civil and military officers is thus shown:

'One dash of a civil magistrate's pen,
Makes the martial magistrate jump again.'[2]

The question of magisterial integrity is apparently settled in the following apologetic saying: 'An honest magistrate cannot get on.'[3] It would seem that the mandarins are notorious for extortion for we read: 'A magistrate will not consider your poverty, nor the devil your leanness.'[4] And that the magistracy pays well is evident if it be only partially true that, 'even an honest *Chih-fu* may during a three years' term of office, save ten myriad snow-white taels of silver.'[5] It is quite right that the mandarin be 'A lord among his people'[6], but from what is said below, it appears that he lords it over them too severely; 'Men's hearts are like iron, and the rule of mandarins like a furnace.'[7] After this it is some satisfaction to find that there are three good rules for men in office, namely, 'Be upright, be cautious, be diligent.'[8] If we come from mandarins to their courts of justice, we find nothing but condemnation. 'Hell only is the fitting emblem of a magistrate's *yamên*.[9] The *yamên* satellites are comparable only to voracious tigers, or blood-sucking flies.[11] It is shrewdly and significantly said,

'With only right to back you,
Be sure the *yamêns* lack you.'[12]

1 No. 2096. 2 No. 1169. 3 No. 1178. 4 No. 1181. 5 No. 1194.
6 No. 1187. 7. No 1183. 8 No. 1196. 9 No. 1160. 11 No. 1212.
11 No. 1216. 12 No. 1145.

Yet in respect of laws and their administration, we find this noble saying; 'In making laws, severity is indispensable; in administering them, clemency.'[1] From the general testimony of the proverbs it appears that the relations between rulers and ruled in China, is anything but satisfactory. Notwithstanding a few notable exceptions in the persons of disinterested officers; notwithstanding many good laws, and the power to execute them; notwithstanding the many excellent precepts exhorting the Officers to do their duty; Justice often cries out for her rights in vain, the people are oppressed, whilst the mandarins and their satellites are enriched.

In the preceding essay we have endeavoured to express the impartial testimony of the proverbs themselves, rather than to advance any opinions of our own; if error has crept into the account, the means of correcting it lies before the reader. And if the sketch drawn of the condition of things in China be blamed for incompleteness or exaggeration, we can only add that, in the collection of proverbs now presented to the reader, he has ample means at his own disposal for the completion or correction of the picture.

1 No. 1137.

PROVERBS.

SECTION I.—ON AGENCY.

CHAPTER I.

CAUSE AND EFFECT.

1

Every effect has its cause. *Lit.:* Rivers have sources, trees have roots.

水 有 源 頭。木 有 根
Shui[3] yu[3] yüan[2] t'ou,[2] mu[4] yu[3] kên.[1]

2

It thunders loudly, but rains very little.

打 得 雷 大。落 得 雨 小
Ta[3] tê[2] lei[2] ta,[4] lo[4] tê yü[3] hsiao.[3]

NOTE.—*e. g.* A trade is conducted with great bustle and show, but little profit is made.

3

Every thing must have a cause.

凡 事 必 有 因
Fan[2] shih[4] pi[4] yü[3] yin.[1]

4

Cut up grass by the root, and it will sprout no more.

剪 草 除 根。萌 芽 不 發
Chien[3] ts'ao[3] ch'u[2] kên,[1] mêng[2] ya[2] pu[4] fa.[1]

5

No wind, no motion in the trees.

風 不 來。樹 不 動
Fêng[1] pu[4] lai,[2] shu[4] pu[4] tung.[4]

6

When the tree falls the shade is gone.

樹 倒 無 陰
Shu[4] tao[3] wu[2] yin[1].

7

Putrid flesh breeds maggots; rotten fish generates grubs.

肉 腐 出 蟲。魚 枯 出 蝨
Jou⁴ fu³ ch'u¹ ch'ung,² yü² k'u¹ ch'u¹ tu.⁴

8

More fuel more fire.

柵 柴 火 燄 高
P'êng² ch'ai² 'huo³ yen⁴ kao.¹

9

Though a tree grow never so high, its falling leaves return to the root.

樹 高 千 丈。葉 落 歸 根
Shu⁴ kao¹ ch'ien¹ chang,⁴ yeh⁴ lo⁴ kuei¹ kên.¹

10

When a wall is cracked and lofty, its fall must be speedy.

牆 隙 而 高。其 崩 必 疾
Ch'iang² ch'i⁴ êrh² kao,¹ ch'i² pêng¹ pi⁴ chi.³

11

To foul the spring and expect the stream to be pure.

濁 其 源 而 求 流 之 清
Cho² ch'i² yüan² êrh² ch'iu² liu² chih¹ ch'ing.¹

12

He wishes to hide his footprints, and yet walks upon the snow.

欲 滅 跡 而 足 雪 踪
Yü⁴ mieh⁴ chi¹ êrh² tsu² hsüeh³ tsung.¹

13

In digging up a tree you must begin with the root.

挖 樹 必 從 攪 子 起
Wa¹ shu⁴ pi⁴ ts'ung² tou¹ tzŭ³ ch'i³

14

Every thing has its lord.

物 各 有 主
Wu⁴ ko⁴ yu⁴ chu.³

CHAPTER II.

THE NECESSITY OF EFFORT.

15

Sharp as a needle to grind a blunt axe,
Your strength to the utmost will surely tax.

鈍 斧 磨 成 鍼。只 要 工 夫 深
Tun⁴ fu³ mo² ch'êng² chên,¹ chih³ yao⁴ kung¹ fu¹ shên.¹

16

To make a man of yourself you must toil; if you don't, you won't.

成 人 不 自 在。自 在 不 成 人
Ch'êng² jên² pu⁴ tzŭ⁴ tsai⁴; tzŭ⁴ tsai⁴ pu⁴ ch'êng² jên.²

17

If you don't scale the mountain, you can't view the plain.

不 上 高 山。不 顯 平 地
Pu⁴ shang⁴ kao¹ shan,¹ pu⁴ hsien³ p'ing² ti.⁴

18

Without climbing mountains no one can know the height of heaven; without diving streams no one can know the thickness of the earth.

不 登 山 不 知 天 之 高
Pu⁴ têng¹ shan¹ pu⁴ chih¹ t'ien¹ chih¹ kao¹;
不 臨 溪 不 知 地 之 厚
pu⁴ lin² ch'i¹ pu⁴ chih¹ ti⁴ chih¹ 'hou.⁴

19

Generals and Premiers spring not from seed sown; men must exert themselves.

將 相 本 無 種。男 兒 當 自 强
Chiang¹ hsiang⁴ pên³ wu² chung⁴; nan² êrh² tang¹ tzŭ⁴ ch'iang.²

20

Strike a flint, and you'll get fire; strike it not, and you'll not get even smoke.

擊 石 原 有 火。不 擊 乃 無 烟
Chi¹ shih² yüan² yu³ 'huo³; pu⁴ chi¹ nai³ wu² yen.¹

21

Without going you can get to nowhere; you can complete nothing without doing.

路 不 行 不 到。事 不 爲 不 成
Lu⁴ pu⁴ hsing² pu⁴ tao⁴; shih⁴ pu⁴ wei² pu⁴ ch'êng.²

22

He who does nothing but sit and eat, will wear away a mountain (of wealth).

坐 食 山 崩
Tso⁴ shih² shan¹ pêng.¹

23

If you long for pleasure, you must labour hard to get it.

欲 求 生 快 活。須 下 死 工 夫
Yü⁴ ch'iu² shêng¹ k'uai⁴ 'huo,² hsü¹ hsia⁴ ssŭ³ kung¹ fu.¹

24

If you do not enter a tiger's den, you cannot get his cubs.

不 入 虎 穴。不 得 虎 子
Pu⁴ ju⁴ 'hu³ hsüeh,⁴ pu⁴ tê² 'hu³ tzŭ.³

25

He is equal to any task who can subsist on cabbage stalks.

咬 得 菜 根 百 事 可 做
Yao³ tê² ts'ai⁴ kên¹ pai³ shih⁴ k'o³ tso.⁴

26

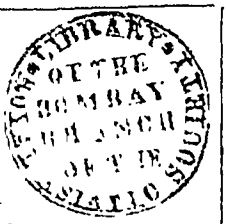
You had better return home and make a net, than go down to the river and desire to get the fishes.

臨 淵 羨 魚。不 如 退 而 結 網
Lin² yüan¹ hsien⁴ yü², pu⁴ ju² t'ui⁴ êrh² chieh² wang.³

27

Never was a good work done without much trouble.

從 來 好 事 必 竟 多 磨
Ts'ung² lai² hao³ shih⁴ pi⁴ ching⁴ to¹ mo.²



28

When the upper beam is crooked, the lower must be wry.
When the middle beam is crooked, in a ruin all must lie.

上 梁 不 正 下 梁 歪
Shang^{4} liang^{2} pu^{4} cheng^{4} hsia^{4} liang^{2} wai^{1};
中 梁 不 正 倒 下 來
Chung^{1} liang^{2} pu^{4} ching^{4} tao^{3} hsia^{4} lai.^{2}

29

Keep company with good men: and good men you'll learn to be;
But you must shoulder false gods if you follow sorcery.

跟 好 人 學 好 人
Kên^{1} ʻhao^{3} jen^{2} hsio^{2} ʻhao^{3} jên^{2};
跟 端 公 扛 假 神
Kên^{1} tuan^{1} kung^{1} kang^{1} chia^{3} shên.^{2}

NOTE.—*Tan kung* or *Ma chiao* (馬脚) are mediums through whom the idols are supposed to grant answers to prayer.

30

Keep company with good men, and good men you will imitate;
Keep company with beggars, and sleep outside some temple gate.

跟 好 人 學 好 人
Kên^{1} ʻhao^{3} jên^{2} hsio^{2} ʻhao^{3} jên^{2};
跟 討 飯 的 睡 廟 門
Kên^{1} tʻao^{3} fan^{4} ti^{1} shui^{4} miao^{4} mên.^{2}

31

One takes the colour of one's company. *Lit.*: Near vermilion one gets stained pink; near ink one gets stained black.

近 硃 者 紫。近 墨 者 黑
Chin⁴ chu¹ chê² tzŭ³; chin⁴ mei⁴ chê² ʿhei.¹

32

One takes the odour of one's company. *Lit.:* Near putrid fish you'll stink; near the epidendrum you'll be fragrant.

近 鮑 者 臭。近 蘭 者 香
Chin⁴ pao⁴ chê² chʿou⁴; chin⁴ lan² chê² hsiang.¹

33

Never be with a bad man.

人 斷 不 可 和 小 人 在 一 塊
Jên² tuan⁴ pu⁴ kʿo³ ʿho² hsiao³ jên² tsai⁴ yi¹ kʿuai.⁴

34

Imitate *Ssŭ-ma* who laid up much secret merit.

法 司 馬 廣 積 陰 功
Fa³ Ssŭ¹-ma³ kuang³ chi² yin¹ kung.¹

35

All bad alike. *Lit.:* Putrid flesh is all of a flavour.

臭 肉 同 味
Chʿou⁴ jou⁴ tʿung² wei.⁴

36

When one sheep leads the way all the rest follow.

一 羊 前 行 衆 羊 後 繼
Yi¹ yang² chʿien² hsing² chung⁴ yang² ʿhou⁴ chi.⁴

37

Look not at thieves eating flesh, but look at them suffering punishment.

莫 看 强 盜 吃 肉
Mo⁴ kʿan⁴ chʿiang² tao⁴ chʿih¹ jou,⁴
只 看 强 盜 受 罪
Chih³ kʿan⁴ chʿiang² tao⁴ shou⁴ tsui.⁴

38

Follow the good, and learn to be so.

跟 好 學 好
Kên¹ ʿhao³ hsio² ʿhao.³

39

When white calico has been dipped in the dyeing vat, nobody can tell it from black.

白 布 吊 在 染 缸 皂 白 難 分
Pai^{2} pu^{4} tiao^{4} tsai^{4} jan^{3} kang^{1} tsao^{4} pai^{2} nan^{2} fen.^{1}

40

When old men are not upright, they teach their sons and grandsons to be rogues.

爲 老 不 正 教 壞 子 孫
Wei^{2} lao^{3} pu^{4} chêng^{4} chiao^{4} ʻhuai^{4} tzŭ^{3} sun.^{1}

41

Follow example. *Lit.*: Recite according to the book.

照 本 宣 科
Chao^{4} pên^{3} hsüan^{1} kʻo.^{1}

42

Follow example in drawing your calabash.

照 樣 畫 葫 蘆
Chao^{4} yang^{4} ʻhua^{4} ʻhu^{2} lu.^{2}

43

He who leads an ox to drink must first wet his own feet.

牽 牛 喝 水 先 打 濕 脚
Chʻien^{1} niu^{2} ʻho^{1} shui^{3} hsien^{1} ta^{3} shih^{1} chiao.^{3}

44

Bad men leave their mark wherever they go. *Lit.*: He who carries lime in a basket, leaves traces wherever he stops.

籮 筐 裝 石 灰。在 處 有 跡 窩
Lo^{2} kʻuang^{1} chuang^{1} shih^{2} ʻhui,^{1} tsai^{4} chʻu^{4} yu^{3} chi^{1} wo.^{1}

45

The people follow the example of those above them.

上 之 所 爲 民 之 歸 也
Shang^{4} chih^{1} so^{3} wei^{2} min^{2} chih^{1} kuei^{1} yeh.^{3}

46

When a large vessel has opened a way, it is easy for a small one to follow.

大 船 拖 成 漕。小 船 不 用 篙
Ta⁴ ch'uan² t'o¹ ch'êng² ts'ao,² hsiao³ ch'uan² pu⁴ yung⁴ kao.¹

47

They looked on the good as though they were inimitable; on the bad as on plunging the hand into boiling water.

見 善 如 不 及。見 惡 如 探 湯
Chien⁴ shan⁴ ju² pu⁴ chi²; chien⁴ o⁴ ju² t'an¹ t'ang.¹

NOTE.—This was an old saying in Confucius' time, and was quoted by him as applicable to several of his own disciples, as well as to others his contemporaries. See Legge, vol. i, page 178.

48

Shoes made by the Elder Brother's wife, are a pattern for the Younger Brother's wife to copy.

嫂 嫂 做 鞋 嬸 子 有 樣
Sao³ sao³ tso⁴ hsieh¹ shên³ tzŭ³ yu³ yang.⁴

49

You have an itching to do whatever you see others doing.

見 人 屙 屎 喉 嚨 癢
Chien⁴ jên² wo¹ niao⁴ 'hou² lung² yang.³

NOTE.—This is a very course, but very common saying. I have purposely given it a free translation.

CHAPTER IV.

IMPOSSIBILITIES.

50

Little pillars, it is plain,
Cannot heavy weights sustain.

不 大 其 棟 。不 能 任 重
Pu⁴ ta⁴ ch'i² tung.⁴ pu⁴ nêng² jên⁴ chung.⁴

51

No needle has two sharp points.

針 無 兩 頭 利
Chên¹ wu² liang³ t'ou² li.⁴

NOTE.—The meaning of this is that it is impossible for a man to do two things at once.

52

To force a hen to hatch chickens.

按 倒 鷄 母 刨 兒
An⁴ tao³ chi¹ mu³ pao⁴ êrh.²

53

A toad propping a bedpost firmly.

癩 蝦 蟆 墊 牀 脚 硬 掙
Lai⁴ 'ha² ma³ tien⁴ ch'uang² chiao³ ying⁴ chêng.⁴

54

To box in the stern of a pair of trowsers.

褲 襠 裏 打 拳
K'u⁴ tang¹ li³ ta³ ch'üan.²

55

Ants removing Mount *T'ai*.

螞 蟻 搬 泰 山
Ma³ i³ pan¹ T'ai⁴ Shan.¹

56

You cannot shade off the sun's light with one hand.

一 把 掌 遮 不 住 這 日 頭
Yi¹ pa¹ chang³ chê¹ pu⁴ chu⁴ chê⁴ jih⁴ t'ou.²

57

Throw a tile over a wall and you cannot say on which side it has lighted.

隔 牆 丟 瓦 未 知 仰 撲
Ko² ch'iang² tiu¹ wa³, wei⁴ chih¹ yang³ p'u.¹

58

It is impossible to tell what is in the future. *Lit.* f One may feel but not see the hair on the back o: one's neck.

後 頸 窩 裏 毛 摸 得 到 看 不 見
'Hou⁴ kêng³ wo¹ li³ mao² mo¹ tê² tao⁴ k'an⁴ pu⁴ chien.⁴

59

A clever daughter-in-law cannot cook without rice.

巧 媳 婦 難 作 無 米 之 炊
Ch'iao³ hsi² fu⁴ nan² tso⁴ wu² mi³ chih¹ ch'ui.¹

60

One foot cannot stand on two boats.

一 隻 脚 踏 不 得 兩 隻 船
Yi¹ chih¹ chiao³ tao⁴ pu⁴ tê² liang³ chih¹ ch'uan.²

61

If an ox won't drink, you can't make him bend down his head.

牛 不 吃 水。按 不 住 頭
Niu² pu⁴ ch'ih¹ shui³, an⁴ pu⁴ chu⁴ t'ou.²

62

You cannot clap with one palm.

一 個 巴 掌 拍 不 響
Yi¹ ko⁴ pa¹ chang³ p'ai¹ pu⁴ hsiang.²

63

A single strand of silk cannot make a thread; a solitary tree cannot make a grove.

單 絲 不 成 綫。孤 木 不 成 林
Tan¹ ssû¹ pu⁴ ch'êng² hsien⁴; ku¹ mu⁴ pu⁴ ch'êng² lin.²

64

The materials used in building a temple and its anterooms, are not the branches of one tree only.

廟 廊 之 材 非 一 木 之 枝
Miao^{4} lang^{2} chih^{1} ts'ai^{2} fei^{1} yi^{1} mu^{4} chih^{1} chih.^{1}

65

One man cannot do two yamen-runners' work.

一 身 不 能 當 二 役
Yi^{1} shên^{1} pu^{4} nêng^{2} tang^{1} êrh^{4} yi^{4}

66

One man cannot manage too many affairs. *Lit.:* Like pumpkins in water, one pops up while you press another down.

水 裏 按 葫 蘆 你 起 我 落
Shui^{3} li^{3} an^{4} hu^{2} lu^{2} ni^{3} ch'i^{3} wo^{3} lo.^{4}

67

One bamboo pole cannot reach the bottom.

一 根 竹 篙 打 不 倒 后
Yi^{1} ken^{1} chu^{2} kao^{1} ta^{3} pu^{4} tao^{3} tu.^{2}

68

Beyond one's strength; as *K'ua Fu's* race after the sun's shadow.

事 不 量 力。如 夸 父 追 日
Shih^{4} pu^{4} liang^{2} li^{4}; ju^{2} K'ua^{1} Fu^{4} chui^{1} jih.^{4}

NOTE.—*K'ua Fu*, desiring to overtake the sun's shadow, pursued it into the Vale of *Yang* (陽). In this chase he grew thirsty. He found a river; but its waters could not quench his thirst. He then turned his steps northward that he might drink the waters of *T'ai-tsê* (太 澤). But before he got there he died of thirst. Dying, he flung down his staff. Thereupon a heavy rain fell and covered it over with mud. From it sprang the bamboo forest of *Têng* (鄧), which covers ten *li* of ground. *Yu-hsio* (幼 學). Bk. I. § *T'ien wên* (天 文).

69

One actor cannot perform a play.

獨 脚 戲 難 唱
Tu^{2} chiao^{3} hsi^{4} nan^{4} ch'ang.^{4}

70

One louse cannot raise a coverlet.

一 箇 蝨 子 頂 不 起 被 窩
Yi^{1} ko^{4} shih^{1} tzŭ^{3} ting^{3} pu^{4} ch'i^{3} pei^{4} wo.^{1}

71

How can one pole build a great house!

一 木 焉 能 支 大 厦

Yi[1] mu[4] yen[1] nêng[2] chih[1] ta[4] hsia.[4]

72

This cup of strong wine is hard to swallow.

這 一 杯 湧 酒 難 得 吃

Chê[4] yi[1] pei[1] yung[3] chiu[3] nan[2] tê[2] ch'ih.[1]

73

Sandals for the same foot must be worn by different persons.

同 邊 草 鞋 各 穿 一 隻

T'ung[2] pien[1] ts'ao[3] hsieh[2] ko[4] ch'uan[1] yi[1] chih.[1]

74

Who can secure a thousand-years' scheme?

誰 人 保 得 千 年 計

Shui[2] jên[2] pao[3] tê[2] ch'ien[1] nien[2] chi.[4]

CHAPTER V.

MODUS OPERANDI.

75

Would you yourself a perfect workman find,
To an embroidery needle an iron pestle grind.

若 要 功 夫 深
Jo⁴ yao⁴ kung¹ fu¹ shên,¹
鐵 杵 磨 成 綉 花 針
T'ieh³ kan¹ mo² ch'êng² hsiu⁴ 'hua¹ chen.¹

76

Save thoroughly, if you will;
Kill thoroughly, if you kill.

救 人 救 到 頭。殺 人 殺 斷 喉
Chiu⁴ jên² chiu⁴ tao⁴ t'ou²; sha¹ jên² sha¹ tuan⁴ 'hou.²

77

Practice makes perfect. *Lit.*:—
The boxer's fist must keep to its task;
And the singer's mouth no rest must ask.

拳 不 離 手。曲 不 離 口
Ch'üan² pu⁴ li² shou³; ch'ü¹ pu⁴ li² k'ou.³

78

Do thoroughly aught you set about:
Kill a pig,—kill him out and out.

做 事 做 到 頭。殺 猪 殺 到 喉
Tso⁴ shih⁴ tso⁴ tao⁴ t'ou²: sha¹ chu¹ sha¹ tao⁴ 'hou.²

79

Suppose your wish is to excel,
Before an expert practise well.

要 得 高。人 前 操
Yao⁴ tê² kao,¹ jên² ch'ien² ts'ao.¹

80

The loftiest towers rise from the ground.

萬 丈 高 樓 從 地 起
Wan⁴ chang⁴ kao¹ lou² t'sung² ti⁴ ch'i.³

81

Every thing is difficult at first.

萬 事 起 頭 難
Wan⁴ shih⁴ ch'i³ t'ou² nan.²

82

It is easier to know how to do a thing than to do it.

知 非 難 行 之 爲 難
Chih¹ fei¹ nan² hsing² chih¹ wei² nan.²

83

Easy to look at; difficult to imitate.

見 者 易，學 者 難
Chien⁴ chê² yi⁴; hsio² chê² nan.²

84

Whoever undertakes a task cannot repudiate the responsibility.

領 其 手 不 能 謝 其 責
Ling³ ch'i² shou³ pu⁴ nêng² hsieh⁴ ch'i² tsê.²

85

What one knows not how to do is difficult; what one knows how to do is not.

難 者 不 會，會 者 不 難
Nan² chê² pu⁴ hui⁴; hui⁴ chê² pu⁴ nan.²

86

What is earned with hard labour is eaten with pleasure.

辛 苦 討 得 快 活 吃
Hsin¹ k'u³ t'ao³ tê² k'uai⁴ huo² ch'ih.¹

87

Draw a tiger incompletely and it is only like a dog.

畫 虎 不 成 終 類 犬
Hua⁴ hu³ pu⁴ ch'êng² chung¹ lei⁴ ch'üan.³

88

A hundred paths present a hundred difficulties.

百 般 道 路 百 般 難
Pai³ pan¹ tao⁴ lu⁴ pai³ pan¹ nan.²

89

In hurry is error.

忙 中 有 錯
Mang^{2} chung^{1} yu^{3} ts'o.^{4}

90

Done leisurely, done well.

從 容 幹 好 事
Ts'ung^{2} yung^{2} kan^{2} hao^{3} shih.^{4}

91

Slow work produces fine goods.

慢 功 出 細 貨
Man^{4} kung^{1} ch'u^{1} hsi^{4} 'huo.^{4}

92

Would you have a steady aim, bore through the rock to the fountains of the sea.

若 要 心 腸 堅。鑿 山 通 海 泉
Jo^{4} yao^{4} hsin^{1} ch'ang^{2} chien,^{1} tso^{2} shan^{1} t'ung^{1} 'hai^{2} ch'üan.^{2}

93

Nine-storied terraces rise by a gradual accumulation of bricks.

九 層 之 臺 起 於 累 土
Chiu^{3} ts'êng^{2} chih^{1} t'ai^{2} ch'i^{3} yü^{2} lei^{3} t'u.^{3}

94

If you ferry at all, ferry right over.

渡 人 渡 上 岸
Tu^{4} jên^{2} tu^{4} shang^{4} an.^{4}

95

What is done hastily is not done well.

辦 事 太 忙 就 有 參 差 了
Pan^{4} shih^{4} t'ai^{4} mang^{2} chiu^{4} yu^{3} ts'ên^{1} ch'a^{1} liao.^{3}

96

Iron long fired becomes steel.

久 火 鍊 成 鋼
Chiu^{3} 'huo^{3} lien^{4} ch'êng^{2} kang.^{1}

97

Anything beyond one's strength is never done well.

費力不討巧
Fei[4] li[4] pu[4] t'ao[3] ch'iao.[3]

98

When the arrow is on the string it must go.

箭在弦上不得不發
Chien[4] tsai[4] hsien[2] shang[4] pu[4] tê[2] pu[4] fa.[1]

99

What is chopped has not the roundness of what is turned.

砍的沒得車的圓
K'an[3] ti[1] mu[2] tê[2] ch'ê[1] ti[1] yüan.[2]

100

What you have to do, do without delay. *Lit.:* Wait till the Yellow River becomes clear, and how old will you be?

等得黃河清人壽幾何
Têng[2] tê[2] 'Huang[2] 'Ho[2] ch'ing[1] jên[2] shou[4] chi[3] 'ho[2]?

101

To bottom an affair. *Lit.:* To dig up a tree in search for the root.

挖樹尋根
Wa[1] shu[4] hsin[2] kên.[1]

102

Use careful reflection, and all things grow easy: shrink from considering, and all things grow hard.

用心計較般般易
Yung[4] hsin[1] chi[4] chiao[4] pan[1] pan[1] yi[4];
退步思量事事難
T'ui[4] pu[4] ssŭ[1] liang[2] shih[4] shih[4] nan.[2]

103

Practice makes perfect.

習慣成自然
Hsi[2] kuan[4] ch'êng[2] tzŭ[4] jan.[2]

104

A novice at the first attempt, an adept at the second.

一回生。二回熟
Yi[1] 'hui[2] shêng,[1] 'rh[4] 'hui[2] shou.[2]

105

To do or say anything by instalements!

傘 把 通 屁 眼。一 節 一 節 的 來

San[3] pa[3] t'ung[1] p'i[4] yen,[3] yi[1] chieh[1] yi[1] chieh[1] ti[1] lai.[2]

NOTE.—The literal translation of this proverb, more expressive than elegant, I leave to readers of Chinese.

106

Too many cooks spoil the broth. *Lit.:* Seven steersmen, eight sailors, one is uniform the other is not.

七 梢 公。八 水 手。你 齊 我 不 齊

Ch'i[1] shao[1] kung,[1] pa[1] shui[3] shou,[3] ni[3] ch'i[2] wo[3] pu[4] ch'i.[2]

107

The Same. *Lit.:* Seven hands and eight feet.

七 手 八 脚

Ch'i[1] shou[3] pa[1] chiao.[3]

108

As easy as to seize a tortoise in a jar.

罈 子 裏 捉 烏 龜。手 到 擒 拿

T'an[2] tzŭ[3] li[3] cho[1] wu[1] kuei,[1] shou[3] tao[4] ch'ing[2] na.[2]

109

It is easier than to blow dust off anything.

不 費 吹 灰 之 力

Pu[4] fei[4] ch'ui[1] hui[1] chih[1] li.[4]

110

Too great haste. *Lit.:* The same night that he catches a thief to the yamun he hurries him.

捉 倒 强 盜 連 夜 解

Cho[1] tao[3] ch'iang[2] tao[4] lien[2] yeh[4] chieh.[1]

111

To do hurriedly. *Lit.:* He breaks the *ch'ing* in burning his incense.

燒 香 打 破 磬

Shao[1] hsiang[1] ta[3] p'o[4] ch'ing.[4]

NOTE.—The *ch'ing* is a musical stone used for ringing on during worship.

112

Congee naturally thickens as it cools.

粥 冷 自 然 綢
Chou[1] lêng[3] tzŭ[4] jan[2] ch'ou.[2]

NOTE.—The design of this proverb is to warn against hurry or anxiety in doing anything.

113

Mistakes occur through haste, never through doing a thing leisurely.

只 有 急 過 的。沒 有 緩 過 的
Chih[3] yu[3] chi[2] kuo[4] ti,[1] mu[2] yu[3] 'huan[3] kuo[4] ti.[1]

114

To perfect diligence nothing is difficult.

一 勤 天 下 無 難 事
Yi[1] ch'in[4] t'ien[1] hsia[4] wu[2] nan[2] shih.[4]

115

He who hurries cannot walk with a stately step.

忙 行 無 好 步
Mang[2] hsing[2] wu[2] hao[3] pu.[4]

116

There is nothing difficult in the world; the only fear is that men will be lacking in perseverance.

世 上 無 難 事。只 怕 心 不 堅
Shih[4] shang[4] wu[2] nan[2] shih[4]; chih[3] p'a[4] hsin[1] pu[4] chien.[1]

117

A thousand artisans a thousand plans.

千 個 師 傅 千 個 法
Ch'ien[1] ko[4] shih[1] chuan[4] ch'ien[1] ko[4] fa.[3]

118

Easier said than done.

說 得 出 來。做 不 出 來
Shuo[1] tê[2] ch'u[1] lai,[2] tso[4] pu[4] ch'u[2] lai.[2]

CHAPTER VI.

RESOLUTION.

119

Be resolved and the thing is done.

有 志 者 事 竟 成
Yu³ chih⁴ chê² shih⁴ ching⁴ ch'êng.²

120

Resolution is independent of great age; but without it one lives a hundred years in vain.

有 志 不 在 年 高
Yu³ chih⁴ pu⁴ tsai⁴ nien² kao¹;
無 志 空 長 百 歲
wu² chih⁴ k'ung¹ chang³ pai³ sui.⁴

121

Through all his ranges of spires the murex will force out his head.

螺 螄 彎 彎 就 自 有 出 頭 路
Lo² shih¹ wan¹ wan¹ chiu⁴ tsŭ⁴ yu³ ch'u¹ t'ou² lu.⁴

122

Every task can be accomplished by a man of resolution.

事 怕 有 心 人
Shih⁴ p'a⁴ yu³ hsin¹ jên.²

123

With ease a man of worth establishes a family: and what is hard to the true superior man when he resolves?

大 丈 夫 起 家 容 易
Ta⁴ chang⁴ fu¹ ch'i³ chia¹ yung² yi⁴:
眞 君 子 立 志 何 難
Chên¹ chün¹ tzŭ³ li⁴ chih⁴ ho² nan?²

124

To do a good trade wants nothing but resolution; to do a large one nothing but application.

事 業 要 好 只 在 志 氣
Shih⁴ yeh⁴ yao⁴ hao³ chih³ tsai⁴ chih⁴ ch'i⁴;
事 業 要 大 只 在 勤 勞
shih⁴ yeh⁴ yao⁴ ta⁴ chih³ tsai⁴ ch'in² lao.²

125

Possessed of resolution a man may mak his living thereby; without it a man must earn his bread by the sweat of his brow.

有 志 吃 志。無 志 吃 力
Yu³ chih⁴ ch'ih¹ chih⁴; wu² chih⁴ ch'ih¹ li.⁴

126

One with life-long resolution rivals the loftiness of Heaven.

平 生 志 氣 與 天 高
P'ing² shêng¹ chih⁴ ch'i⁴ yü³ t'ien¹ kao.¹

127

He who refuses to serve either king or prince is possessed of lofty resolution.

不 事 王 侯 高 尚 其 志
Pu⁴ shih⁴ wang² 'hou² kao¹ shang⁴ ch'i² chih.⁴

128

The first thing a scholar does is to establish resolution.

士 先 立 志
Shih⁴ hsien¹ li⁴ chih.⁴

129

He cannot see the river, his heart is so set on leaping the dragon gate.

兩 眼 並 不 覩 河 水
Liang³ yen³ ping⁴ pu⁴ kuan¹ 'ho² shui,³
一 心 只 望 跳 龍 門
Yi¹ hsin¹ chih³ wang⁴ t'iao⁴ lung² mên.²

NOTE.—In this figurative way the resolution with which a scholar attempts to gain his degree is set forth.

130

To be possessed of resolution. *Lit.:* To open the hand in order to grasp the moon in the heavens; to plunge into the sea in order to seize leviathan.

舒 手 就 捉 天 上 月
Shu[1] shou[3] chiu[4] cho[1] t'ien[1] shang[4] yüeh[4];
入 水 能 擒 海 中 鰲
ju[4] shui[3] nêng[2] ch'in[2] 'hai[3] chung[1] ao.[2]

NOTE.—The *Ao* is a fabulous sea monster, said to support the mountain *P'éng-lai* (蓬萊山) on its back.

131

Till transformed into a dragon, the glittering-scaled fish never lost his resolution.

錦 鱗 未 變 志 常 存
Chin[3] lin[2] wei[4] pien[4] chih[4] ch'ang[2] ts'un.[2]

SECTION II.—ON ANIMALS.

CHAPTER I.

BEASTS.

132

Although dogs together fight,
They are very soon all right.

狗 相 咬。易 得 好
Kou³ hsiang¹ ao,³ yi⁴ tê² ʿhao.³

133

The dog understands his master's mood.

狗 通 人 性
Kou³ tʿung¹ jên² hsing.⁴

134

The dog has no aversion to a poor family.

狗 不 嫌 家 貧
Kou³ pu⁴ hsien² chia¹ pʿin.³

135

Dogs have more good in them than men think they have.

狗 有 義 人 不 知
Kou³ yu³ i⁴ jên² pu⁴ chih.¹

136

One dog barks at something, and a hundred bark at him.

一 犬 吠 形。百 犬 吠 聲
Yi¹ chʿüan³ fei⁴ hsing,² pai³ chʿüan³ fei⁴ shêng.¹

137

The dog guards the night, the cock rules the morn.

犬 守 夜。鷄 司 晨
Chʿüan³ shou³ yeh,⁴ chi¹ ssŭ¹ chʿên.²

138

The cat steals the rice, and the dog comes and eats it.

貓 子 搬 倒 甑。替 狗 子 趕 倒 張
Mao¹ tzŭ³ pan¹ tao³ tsêng,⁴ tʿi⁴ kou³ tsŭ³ kan² tao³ chang.¹

139

The horse never turns its back on its master.

馬 不 背 主
Ma³ pu⁴ pei⁴ chu.³

140

Cavalry horses delight in battle.

征 馬 戀 鬬 戰
Chêng¹ ma³ lien⁴ tou⁴ chan⁴.

141

A good horse resembles a superior man.

良 馬 比 君 子
Liang² ma³ pi³ chün¹ tzŭ.³

142

Men and beasts are all alike.

人 畜 一 般
Jên² shou⁴ yi¹ pan.¹

NOTE.—This proverb, which reminds one of the saying in the Book of Ecclesiastes—"so that a man hath no pre-eminence above a beast"—is used sometimes to prevent cruelty to animals, and sometimes to dissuade from killing them for food.

143

"In a wind horses and cows don't agree."

風 馬 牛 不 相 及
Fêng¹ ma³ niu² pu⁴ hsiang¹ chi.²

144

The horse knows his owner.

馬 能 識 主
Ma³ nêng² shih⁴ chu.³

NOTE.—"The ox knoweth his owner, and the ass his master's crib." Isa. i: 3.

145

The Stag, Phœnix, Tortoise, and Dragon, are the four chiefs of birds and beasts.

麟 鳳 龜 龍。 謂 之 四 靈
Lin² fêng⁴ kuei¹ lung,² wei⁴ chih¹ ssŭ⁴ ling.²

146

The impetuous steed won't brook restraint.

迅 馬 遊 韁。 不 必 守 防
Hsin⁴ ma³ yu² chiang,¹ pu⁴ pi⁴ shou⁴ fang.²

CHAPTER II.

BIRDS.

147

The swallow's plastering up its nest is labour lost.

燕 子 唧 呢 一 塲 空

Yen⁴ tzŭ³ hsien² ni² yi¹ ch'ang² k'ung.¹

NOTE.—This saying rests on the migratory character of the bird for its justification.

148

The yellow hawk does not rob nests for food.

黃 鶯 不 打 窩 下 食

'Huang² ying¹ pu⁴ ta³ wo¹ hsia⁴ shih.²

149

A sparrow is a little bird yet it has liver and gall all complete.

麻 鵲 雖 小 肝 膽 俱 全

Ma² ch'iao³ sui¹ hsiao³ kan¹ tan³ chü⁴ ch'üan.²

NOTE.—This proverb enforces the necessity of careful attention to the smallest details of any work or service.

150

In cold weather cocks crow at midnight.

寒 鷄 半 夜 啼

'Han² chi¹ pan⁴ yeh⁴ t'i.²

151

Crows are black all the world over.

處 處 老 鴉 一 般 黑

Ch'u⁴ ch'u⁴ lao³ ya¹ yi¹ pan¹ 'hei.¹

152

The crow does not devour fowls; they are the prey of the eagle.

老 鴉 不 吃 鷄。該 鷹 的

Lao³ ya¹ pu⁴ ch'ih¹ chi¹; kai¹ ying¹ ti.¹

153

The wild goose brings the beginning of Autumn.

新 秋 鴈 帶 來

Hsin¹ ch'iu¹ yen⁴ tai⁴ lai.²

154

The heron eats not heron's flesh.

鷺 鷥 不 吃 鷺 鷥 肉
Lu⁴ ssū¹ pu⁴ ch'ih¹ lu⁴ ssū¹ jou.⁴

155

Does the swallow know the wild goose's intention?

燕 雀 豈 知 鴻 鵠 志
Yen⁴ ch'iao³ ch'i³ chih¹ 'hung² ku³ chih.⁴

SECTION III.—ON BUSINESS.

CHAPTER I.

BUYING AND SELLING.

156

When two partners have one mind,
Clay is into gold refined.

二 人 同 一 心。 黃 土 變 成 金
Erh^{4} jên^{2} t'ung^{2} yi^{1} hsin,^{1} 'huang^{2} t'u^{3} pien^{4} ch'êng^{2} chin.^{1}

157

At market prices do your trade,
And mutual wrangling you'll evade,

時 值 佑 價。 不 得 相 罵
Shih^{2} chih^{2} ku^{1} chia,^{4} pu^{4} tê^{2} hsiang^{1} ma.^{4}

158

Where much pushing must be made,
There cannot be a lively trade.

求 買 求 賣。 生 意 不 快
Ch'iu^{2} mai^{3} ch'iu^{2} mai,^{4} shêng^{1} i^{4} pu^{4} k'uai.^{4}

159

Who does not ready money clutch,
Of business talent has not much.

現 錢 不 抓。 不 是 行 家
Hsien^{4} ch'ien^{2} pu^{4} chua,^{1} pu^{4} shih^{4} 'hang^{2} chia.^{1}

160

In melon plots, picking and choosing,
As one proceeds, grow more confusing.

園 裡 選 瓜。 越 選 越 差
Yüan^{2} li^{3} hsüan^{3} kua,^{1} yüeh^{4} hsüan^{3} yüeh^{4} ch'a.^{1}

161

If no profit he espies,
Where's the man will early rise?

人 無 利 息。誰 肯 早 起
Jên² wu² li⁴ hsi,² shui² kʻên³ tsao³ chʻi³?

162

Hurrying along on both one's feet,
Is all for clothes and something to eat.

兩 足 忙 忙 走。只 爲 身 合 口
Liang³ tsu² mang² mang² tsou,⁴ chih³ wei⁴ shên¹ ho² kʻou.³

163

After a heavy fall of snow,
Fuel, rice, oil, and salt, all dearer grow.

大 雪 紛 紛 下
Ta⁴ hsüeh³ fên¹ fên¹ hsia,⁴
柴 米 油 鹽 都 長 價
Chʻai,² mi,³ yu,² yen,² tu¹ chang³ chia.⁴

164

From small profits and many expenses,
Comes a whole life of sad consequences.

賺 錢 少 用 錢 多。一 身 受 奔 波
Chuan⁴ chʻien² shao³ yung⁴ chʻien² to,¹ yi¹ shên¹ shou⁴ pên¹ po.¹

165

Fortunes of thousands, of thousands ten,
Cannot be made but by able men.

成 千 累 萬。要 有 力 賺
Chʻêng² chʻien¹ lei³ wan,⁴ yao⁴ yu³ li⁴ chuan.⁴

166

He plans less for profit than for quick returns, who
Will buy a thing for three cash and sell it for two.

三 個 錢 買。兩 個 錢 賣
San¹ ko⁴ chʻien² mai,³ liang³ ko⁴ chʻien² mai,⁴
不 圖 賺 錢 只 圖 快
Pu⁴ tʻu² chuan⁴ chʻien² chih³ tʻu² kʻuai.⁴

167

Whenever you go abroad to trade,
Of showing your silver be afraid.

出 外 做 客。不 要 露 白
Chʻu¹ wai⁴ tso⁴ kʻo,⁴ pu⁴ yao⁴ lou⁴ po.²

168

In fine weather he won't go out;
In dull he hawks cold jelly about;
In the sixth month felt hats he'd sell;
And in the first, door gods as well.

天 晴 不 出 門。天 濕 賣 凉 粉
T'ien[1] ch'ing[2] pu[4] ch'u[1] mên;[2] t'ien[1] shih[1] mai[4] liang[2] fên;[3]
六 月 賣 氈 帽。正 月 賣 門 神
Lu[4] yüeh[4] mai[4] chan[1] mao;[4] chêng[1] yüeh mai[4] mên[2] shên.[2]

NOTE.—In the Chinese December a brisk trade is done in all directions in pictures of gods, etc. for the doors; but no sooner does the new year come in than that trade ceases entirely, and he would show a very foolish inattention to the state of the market who should attempt such a trade in January.

169

You skim the oil, with the broth make free,
Without a word of consulting me.

撇 開 油 喝 湯。不 與 我 相 商
P'ieh[1] k'ai[1] yu[2] 'ho[1] t'ang,[1] pu[4] yü[3] wo[3] hsiang[1] shang.[1]

170

Pay your cash and take your grog;
Drink it off and on you jog.

先 錢 後 酒。吃 了 就 走
Hsien[1] ch'ien[2] 'hou[4] chiu;[3] ch'ih[1] liao[3] chiu[4] tsou.[3]

171

Profits equally share;
Losses equally bear.

賺 錢 公 分。折 本 公 認
Chuan[4] ch'ien[2] kung[1] fên;[1] chê[2] pên[3] kung[1] jên.[4]

172

Buyers are esteemed;
Goods mere grass are deemed.

客 是 寶。貨 是 草
K'o[4] shih[4] pao;[3] 'huo[4] shih[4] ts'ao.[3]

173

By entering all that's sold or bought,
You'll escape much anxious after-thought.

隨 筆 登 賬。免 後 思 量
Sui[2] pi[3] têng[1] chang,[4] mien[3] 'hou[4] ssŭ[1] liang.[2]

174

Though you have money do not spend it in the twelfth month.

有 錢 莫 買 臘 月 貨
Yu³ ch'ien² mo⁴ mai³ la⁴ yüeh⁴ 'huo.⁴

175

If you would not be cheated ask the price at three shops.

貨 買 三 家 不 倘 當
'Huo⁴ mai³ san¹ chia¹ pu⁴ shang⁴ tang.¹

176

If a little cash does not go, much cash will not come.

小 錢 不 去。大 錢 不 來
Hsiao³ ch'ien² pu⁴ ch'ü,⁴ ta⁴ ch'ien² pu⁴ lai.²

NOTE.—If you do not expend a little money in the entertainment of customers, you will get none.

177

Use the little to get the big.

以 小 到 大
I³ hsiao³ tao⁴ ta.⁴

178

Throw a brick to allure a gem.

拋 磚 引 玉
P'ao¹ chuan¹ yin³ yü.⁴

179

A man without a smiling face must not open a shop.

人 無 笑 臉 休 開 店
Jên² wu² hsiao⁴ lien³ hsiu¹ k'ai¹ tien.⁴

180

Cheap things are not good; good things are not cheap.

便 宜 不 是 貨。是 貨 不 便 宜
Pien⁴ i² pu⁴ shih⁴ 'huo;⁴ shih⁴ 'huo⁴ pu⁴ pien⁴ i.²

181

The melon seller declares his melons sweet.

賣 瓜 的 說 瓜 甜
Mai⁴ kua¹ ti⁴ shuo¹ kua¹ t'ien.²

182

Seeing a rush don't pursue.

見 快 莫 趕

Chien⁴ k'uai⁴ mo⁴ kan.²

183

After ten days' waiting above the rapids, you may traverse nine provinces in a day.

十 日 灘 頭 坐。一 日 走 九 州

Shih² jih⁴ t'an¹ t'ou² tso,⁴ yi¹ jih⁴ tsou³ chiu³ chou.¹

NOTE.—This and the preceding proverb point out the advantage to be gained by patient perseverance in trade.

184

There is a time to fish, and a time to dry nets.

打 網 日 灑 網 時

Ta³ wang³ jih,⁴ shai⁴ wang³ shih.²

185

Fuel is not sold in a forest, nor fish on a lake.

林 中 不 賣 薪。湖 上 不 鬻 魚

Lin² chung¹ pu⁴ mai⁴ hsin,¹ 'hu² shang⁴ pu⁴ yu² yü.²

186

Great profits, great risks.

利 大 害 大

Li⁴ ta⁴ 'hai⁴ ta.⁴

187

Use both such goods and money as suit your market.

貨 消 碼 頭。錢 用 地 頭

'Huo⁴ hsiao¹ ma³ t'ou,² ch'ien² yung⁴ ti⁴ t'ou.²

188

It is easy to open a shop, but hard to keep it open.

開 店 容 易 守 店 難

K'ai¹ tien⁴ yung² yi⁴ shou³ tien⁴ nan.²

189

Count cash as though it were gold, and so avoid the least mistake.

數 錢 如 看 金。不 差 半 毫 分

Shu⁴ ch'ien² ju² k'an⁴ chin,¹ pu⁴ ch'a¹ pan⁴ 'hao² fên.¹

190

Better sell for small profits than fail in business.

折 本 不 如 賤 賣 貨

Chê[2] pên[3] pu[4] ju[2] chien[4] mai[4] ʻhuo.[4]

191

You cannot cheat one in the trade.

內 行 不 上 當

Nei[4] ʻhang[2] pu[4] shang[4] tang.[1]

192

When a steelyard hook is beaten into a nail, both its ends are drawn out straight.

秤 鈎 打 釘 兩 扯 直

Chʻêng[3] kou[1] ta[3] ting[1] liang[3] chʻê[3] chih.[2]

NOTE.—The steelyard hook in question is formed by bending one straight piece of iron wire; straightened out again it assumes its former condition. Hence this proverb is applied to one who is neither richer nor poorer for his trading.

193

Wares are good and bad; prices high and low.

貨 有 好 歹。價 有 高 低

ʻHuo[4] yu[3] hao[3] tai;[3] chia[4] yu[3] kao[1] ti.[1]

194

A man may be more vigorous than his luck; or he may be more unbending than his goods.

人 强 命 不 强。人 硬 貨 不 硬

Jên[2] chʻiang[2] ming[4] pu[4] chʻiang;[2] jên[2] ying[4] ʻhuo[4] pu[4] ying.[4]

195

When there is no fish in the river, shrimps are dear.

河 裡 無 魚。蝦 也 貴

ʻHo[2] li[3] wu[2] yü,[2] hsia[1] yeh[3] kuei.[4]

NOTE.—This saying is sometimes applied to children, showing that daughters are precious in the absence of sons.

196

There may be trade to be done, and none able to do it.

生 意 有 路。人 無 路

Shêng[1] i[4] yu[3] lu,[4] jên[2] wu[2] lu.[4]

197

What the customer dreads is to be taken in.

買 貨 的 客 人 怕 上 當
Mai³ ʻhuo⁴ ti¹ kʻo⁴ jên² pʻa⁴ shang⁴ tang.¹

198

Bargaining is as necessary to trade as poling to a vessel.

嘴 要 爭。 船 要 撐
Tsui³ yao⁴ chêng,¹ chʻuan² yao⁴ chang.³

199

Ready money can buy any thing in stock.

現 錢 買 現 貨
Hsien⁴ chʻien² mai³ hsien⁴ ʻhuo.⁴

200

Bad silver will only buy old sow's flesh.

銅 銀 子 買 母 豬 肉
Tʻung² yin² tzŭ³ mai³ mu³ chu¹ jou.⁴

201

He sings for joy who makes a profit easily.

得 了 便 財 唱 雅 調
Tê² liao³ pien⁴ tsʻai² chʻang⁴ ya³ tiao.⁴

202

When one cheats up to heaven in the price he asks; you come down to earth in the price you offer.

瞞 天 講 價。 就 地 還 錢
Man³ tʻien¹ chiang³ chia,⁴ chiu⁴ ti⁴ ʻhuan² chʻien.²

203

To fatten the mule and starve the horse.

肥 了 騾 子 瘦 了 馬
Fei² liao³ lo² tzŭ³ shou⁴ liao³ ma.³

NOTE.—This refers to what is said to be common enough in China, namely, one partner's fattening himself at the expense of another.

204

Who cannot catch fish must catch shrimps.

不 得 魚 也 得 蝦
Pu⁴ tê² yü² yeh³ tê² hsia.¹

205

In business one must be perfectly affable.

生 意 中 要 一 團 和 氣
Shêng¹ i⁴ chung¹ yao⁴ yi¹ tʻuan² ʻho² chʻi.⁴

206

Every trade has its ways.

生 意 各 有 道 路
Shêng[1] i[4] ko[4] yu[3] tao[4] lu.[4]

207

He who can turn his hand to anything, has not the mind of a fool; and stock which never lies dead, naturally yields a profit.

人 多 變 化 心 不 蠢
Jên[2] to[1] pien[4] ʻhua[4] hsin[1] pu[4] chʻun;[3]
貨 不 停 留 利 自 生
ʻhuo[4] pu[4] tʻing[2] liu[2] li[4] tzŭ[4] shêng.[1]

208

There are customers for all sorts of goods.

百 貨 中 百 客
Pai[3] ʻhuo[4] chung[1] pai[3] kʻo.[4]

209

To sell a couple of cucumbers in three days.

三 天 賣 兩 條 黃 瓜
San[1] tʻien[1] mai[4] liang[3] tʻiao[2] ʻhuang[2] kua.[1]

210

When water rises vessels rise; so rise market prices.

水 長 船 高。高 抬 市 價
Shui[3] chʻang[2] chʻuan[2] kao;[1] kao[1] tʻai[2] shih[4] chia.[4]

211

High prices attract sellers from afar.

價 高 招 遠 客
Chia[4] kao[1] chao[1] yüan[3] kʻo.[4]

212

One word now will settle a bargain, though prices vary from morning to night.

目 下 一 言 爲 定
Mu[4] hsia[4] yi[1] yen[2] wei[2] ting,[4]
早 晚 時 價 不 同
tsao[3] wan[3] shih[2] chia[4] pu[4] tʻung.[2]

213

Buyers and sellers dispute over a single cash.

買 賣 爭 毫 厘
Mai³ mai⁴ chêng¹ ʻhao² li.²

214

Dispute the price, but don't dispute the weight.

爭 價 不 爭 平
Chêng¹ chia⁴ pu⁴ chêng¹ pʻing.²

215

Buying fresh fish and vegetables examine them first, then fix the price.

鮮 魚 小 菜 提 籃 着 價
Hsien¹ yü² hsiao³ tsʻai⁴ tʻi² lan² cho² chia.⁴

216

Hold back your goods for a thousand days, and you'll be sure to sell at a profit.

放 得 千 日 貨。自 有 賺 錢 時
Fang⁴ tê² chʻien¹ jih⁴ ʻhuo,⁴ tzŭ⁴ yu³ chuan⁴ chʻien² shih.²

217

Ten thousand per cent is a cargo of wealth and return to one's home.

一 本 萬 利。滿 載 而 歸
Yi¹ pên² wan⁴ li,⁴ man³ tsai³ êrh² kuei.¹

218

For profits as small as a fly's head, to rush from east to west.

蠅 頭 小 利。奔 西 走 東
Ying¹ tʻou² hsiao³ li,⁴ pên¹ hsi¹ tsou³ tung.¹

219

Just scales and full measures injure no man.

秤 平 斗 滿 不 虧 人
Chʻêng³ pʻing² tou³ man³ pu⁴ kʻuei¹ jên.²

220

Don't buy every thing that's cheap, and you'll escape being greatly taken in.

買 不 盡 便 易 上 不 盡 當
Mai³ pu⁴ chin⁴ pien⁴ yi⁴ shang⁴ pu⁴ chin⁴ tang.¹

221

He who has patience to wait for a shoal of fish, will catch small ones if not large.

耐 煩 等 得 羣 魚 到
Nai⁴ fan² têng² tê² ch'ün² yü² tao.⁴
大 魚 不 來 小 魚 來
ta¹ yü² pu⁴ lai² hsiao³ yü² lai.²

222

Own brothers keep careful accounts.

親 兄 弟 明 算 賬
Ch'in¹ hsiung¹ ti⁴ ming² suan⁴ chang.⁴

223

Relations or not relations, my turnips are three hundred cash per picul.

親 家 不 親 家
Ch'in¹ chia¹ pu⁴ ch'in¹ chia,¹
蘿 蔔 三 百 錢 一 擔
lo² po¹ san¹ pai³ ch'ien² yi¹ tan.¹

224

Small trades make great profit.

小 生 意 賺 大 錢
Hsiao³ shêng¹ i⁴ chuan⁴ ta⁴ ch'ien.²

225

Even a dolt will not sell under cost price to favour any one.

癡 僕 不 把 本 饒 人
Ch'ih² p'u⁴ pu⁴ pa³ pên³ jao² jên.²

226

When you buy, buy genuine articles; and if you must lose, lose as little as possible.

買 貨 買 得 眞。折 本 折 得 輕
Mai³ huo⁴ mai³ tê² chên;¹ chê² pên³ chê² tê² ch'ing.¹

227

Those who make money make little exertion; those who make much exertion make no money.

賺 錢 不 費 力。費 力 不 賺 錢
Chuan⁴ ch'ien² pu⁴ fei⁴ li;⁴ fei⁴ li⁴ pu⁴ chuan⁴ ch'ien.²

228

A good customer won't change his shop, or a good shop lose its customer, once in three years.

好 客 三 年 不 換 店
'Hao³ k'o⁴ san¹ nien² pu⁴ 'huan⁴ tien,⁴
好 店 三 年 不 換 客
'hao³ tien⁴ san¹ nien² pu⁴ 'huan⁴ k'o.⁴

229

Those who can do a good trade don't wrangle over taxes.

會 做 買 賣 不 爭 衙 稅
'Hui⁴ tso⁴ mai³ mai⁴ pu⁴ chêng¹ ya² shui.⁴

230

When *Kuan Lao-yeh* sells bean-curd, the man is strong, the goods are weak.

關 老 爺 賣 豆 腐 人 强 貨 弱
Kuan¹ Lao³ yeh² mai⁴ tou⁴ fu³ jên² ch'iang² 'huo⁴ jo.⁴

NOTE.—In the popular idea *Kuan Lao-yeh* or the god of war, was originally nothing but a bean-curd seller. As such he is represented on the stage. And this proverb is employed in telling a man that however fine a salesman he may be, his goods are not up to the mark.

231

Able to buy, don't so buy as to frighten the seller: able to sell, don't so sell as to frighten the buyer.

會 買 莫 買 怕 人
'Hui⁴ mai³ mo⁴ mai³ p'a⁴ jên;²
會 賣 莫 賣 怕 人
'hui⁴ mai⁴ mo⁴ mai⁴ p'a⁴ jên.²

232

When there is no fish in one spot, cast your hook into another.

此 處 無 魚 別 下 鈎
Tz'ŭ³ ch'u⁴ wu² yü² pieh² hsia⁴ kou.¹

233

"Before you calculate on buying, calculate on selling."

未 算 買。先 算 賣
Wei⁴ suan⁴ mai,³ hsien¹ suan⁴ mai.⁴

234

Don't reckon on this year's bamboo, but on next year's bamboo sprouts.

不 圖 今 年 竹。也 圖 來 年 笋

Pu[4] t'u[2] chin[1] nien[2] chu,[2] yeb[3] t'u[2] lai[2] nien[2] sun.[3]

235

A string of cash can but reach to the back of one's heel.

一 串 錢 打 起 脚 後 跟

Yi[1] ch'uan[4] ch'ien[2] ta[3] ch'i[3] chiao[3] 'hou[4] kên.[1]

NOTE.—This proverb says in effect:—The sum is a mere trifle, not worth contending about.

CHAPTER II.

CAPITAL.

236

Two men seeing eye to eye,
Having money gold can buy:
Without money, though he try,
One can but a needle buy.

兩 人 一 般 心。有 錢 堪 買 金
Liang³ jên² yi¹ pan¹ hsin,¹ yu³ ch'ien² k'an¹ mai³ chin:¹
一 人 一 般 心。無 錢 堪 買 針
Yi¹ jên² yi¹ pan¹ hsin,¹ wu² ch'ien² k'an¹ mai³ chên.¹

237

Small profits on large capital are after all great; great profits on small capital are after all small.

本 大 利 小 還 是 大
Pên³ ta⁴ li⁴ hsiao³ 'huan² shih⁴ ta:⁴
本 小 利 大 還 是 小
pên³ hsiao³ li⁴ ta⁴ 'huan² shih⁴ hsiao.³

238

Great capital great profits.

本 大 利 大
Pên³ ta⁴ li⁴ ta.⁴

239

You cannot trade without some capital. *Lit.*: You must have a couple of grains of rice in order to catch fowls.

扠 鷄 也 要 兩 顆 米
Ch'a⁴ chi¹ yeh³ yao⁴ liang³ k'o³ mi.³

240

The same. *Lit.*: No one can sew without a needle: no one can row without water.

非 針 不 引 線。無 水 不 渡 船
Fei¹ chên¹ pu⁴ yin³ hsien:⁴ wu² shui³ pu⁴ ta⁴ ch'uan.²

241

Though boiled to ribbons the meat is still in the pan.

肉 爛 了 在 鍋 裏
Jou[4] lan[4] liao[3] tsai[4] kuo[1] li.[3]

NOTE.—Applicable to stock in trade, or capital in hand.

242

Union of capital is like union of fate.

同 夥 本 如 同 命
T'ung[2] 'huo[3] pên[3] ju[2] t'ung[2] ming.[4]

243

Having capital to open an eating house, I dread not the most capacious stomach.

有 錢 開 飯 店。不 怕 你 大 肚 僕
Yu[3] ch'ien[2] k'ai[1] fan[4] tien,[4] pu[4] p'a[4] ni[3] ta[4] tu[3] 'han.[4]

244

A dry finger cannot lick up salt.

乾 指 甲 舔 不 取 鹽 來
Kan[1] chih[3] chia[3] t'ien[3] pu[4] ch'ü[3] yen[2] lai.[2]

245

Without capital. *Lit.:* A farmer without an ox; a merchant without capital.

庄 家 無 牛。客 無 本
Chuang[1] chia[1] wu[2] niu;[2] k'o[4] wu[2] pên.[3]

246

To get on without capital. *Lit.:* He picks up grain and opens a mill.

撿 倒 麥 子 開 磨 坊
Chien[3] tao[3] mai[4] tzŭ[3] k'ai[1] mo[2] fang.[1]

247

To attempt great trade without capital. *Lit.:* With never a single hemp thread in his hand, he thinks to make a dozen nets.

手 上 沒 得 一 根 麻 線
Shou[3] shang[4] mu[2] tê[2] yi[1] kên[1] ma[2] hsien,[4]
心 裡 想 打 十 二 股 網
hsin[1] li[3] hsiang[3] ta[3] shih[2] êrh[4] ku[3] wang.[3]

CHAPTER III.

DEBTS, CREDIT, BORROWING, AND LENDING.

— 248 —

My capital's small and profits slender,
On credit my goods I can't surrender.

本 小 利 窄。賒 欠 不 得
Pên³ hsiao³ li⁴ tsê,⁴ shê¹ ch'ien⁴ pu⁴ tê.²

— 249 —

Lend the man money if you have it to spare;
And if you have not, to be civil take care.

有 錢 將 錢。無 錢 將 言
Yu³ ch'ien² chiang¹ ch'ien;² wu² ch'ien² chiang¹ yen²

— 250 —

It is not considered debt when the interest has been paid;
Nor when the principal's paid back can a charge of fraud be made.

還 利 不 爲 欠。還 本 不 爲 騙
'Huan² li⁴ pu⁴ wei² ch'ien;⁴ 'huan² pên³ pu⁴ wei² p'ien.⁴

— 251 —

You borrow my umbrella,—to thank me do not try;
But through the night, I'd ask you, please, hang it up to dry.

借 傘 勿 用 謝。只 要 晾 過 夜
Chieh⁴ san³ wu⁴ yung⁴ hsieh⁴; chih³ yao⁴ liang⁴ ko⁴ yeh⁴

— 252 —

Iron or brass,
Let nothing pass.

是 銅 是 鐵。腰 裏 一 撇
Shih⁴ t'ung² shih⁴ t'ieh,³ yao¹ li³ yi¹ p'ieh.¹

NOTE.—This proverb advises to take whatever can be got of a debt.

— 253 —

Better take eight hundred than give credit for a thousand cash.

千 賒 不 如 八 百 現
Ch'ien¹ shê¹ pu⁴ ju² pa¹ pai³ hsien.⁴

254

Credit cuts off customers.

賒 賬 斷 主 顧
Shê[1] chang[4] tuan[4] chu[3] ku.[4]

255

We can deal with ready money customers; those who want credit may spare their breath.

現 錢 照 顧。賒 者 免 言
Hsien[2] ch'ien[2] chao[4] ku[4]; shê[1] chê[2] mien[3] yen.[2]

256

Better twenty per cent on ready money, than thirty per cent on credit.

賒 三 不 如 現 二
Shê[1] san[1] pu[4] ju[2] hsien[2] êrh.[4]

257

Debt oppresses man. *Lit.*: The character *ch'ien* (debt) presses on the head of the character *jên* (man).

欠 字 壓 人 頭
Ch'ien[4] tzŭ[4] ya[1] jên[2] t'ou.[2]

NOTE.—This ingenious play on the word *ch'ien*, will be readily appreciated on an inspection of the way in which that word is written.

258

I shall easily get over this year's famine; but in my plenty it will be hard for you to meet me.

荒 年 易 得 過。實 收 難 見 人
'Huang[1] nien[2] yi[4] tê[2] ko[4]; shih[2] shou[1] nan[2] chien[4] jên.[2]

NOTE.—Said by one in low water, who wishes to borrow money, to one who refuses to lend it.

259

If any one wishes to enjoy the good will of his kind, let him sell on credit and never collect the money.

世 上 若 要 人 情 好
Shih[4] shang[4] jo[4] yao[4] jên[2] ch'ing[2] 'hao,[3]
賒 去 貨 物 莫 取 錢
shê[1] ch'ü[4] 'huo[4] wu[4] mo[4] ch'ü[3] ch'ien.[2]

260

One year borrows another year's food.

寅 年 支 了 卯 年 糧
Yin² nien² chih¹ liao³ mao³ nien² liang.²

261

He will even lend the plinths of his pillars.

躭 倒 柱 頭 把 磉 礅 借 人
Tan¹ tao³ chiu⁴ t'ou² pa³ sang³ tun¹ chieh⁴ jên.²

262

He who checks his appetite avoids debt.

忍 嘴 不 欠 債
Jên³ tsui³ pu⁴ ch'ien⁴ chai.⁴

263

To lend without prospect of repayment. *Lit.:* To throw a fleshy bone at a dog.

丟 肉 骨 打 狗 子
Tiu¹ jou⁴ ku³ ta³ kou³ tzŭ.³

264

The same. *Lit.:* If you pelt dogs with meat dumplings you will lose all and get nothing.

肉 餃 打 狗 有 去 無 來
Jou⁴ chiao³ ta³ kou³ yu³ ch'ü⁴ wu² lai.²

265

Urged to pay he resembles a tortoise.

逼 得 像 烏 龜
Pi¹ tê² hsiang⁴ wu¹ kuei.¹

NOTE.—This very uncomplimentary saying indicates the difficulty (experienced more particularly as the New Year approaches) of meeting with a debtor. Like the tortoise when assailed, he draws in his head, and hides himself.

266

He cannot pay his debts. *Lit.:* If I kill him he has no skin; if I scrape him he has no flesh.

殺 他 無 皮。 刮 他 無 肉
Sha¹ t'a¹ wu² p'i;² kua¹ t'a¹ wu² jou.⁴

267

No fear of dishonesty; the only fear is of penury.

不 怕 奸。 只 怕 沒 錢
Pu⁴ p'a⁴ chien¹; chih³ p'a⁴ mu² ch'ien.²

NOTE.—Payment may be compelled in the one case, not in the other.

268

When the man dies the debt is lost.

人 死 債 爛
Jên^{2} ssŭ^{3} chai^{4} lan.^{4}

NOTE.—That is if he leave no responsible persons behind, such especially as sons.

269

A son pays his father's debts, but a father will not recognise a son's.

父 債 子 還。子 債 父 不 知
Fu^{4} chai^{4} tzŭ^{3} huan,^{2} tzŭ^{3} chai^{4} fu^{4} pu^{4} chih.^{1}

270

Rather check your appetite than get into debt; and though penniless be patient.

忍 口 莫 欠 債。無 錢 且 耐 煩
Jên^{3} k'ou^{3} mo^{4} ch'ien^{4} chai^{4}; wu^{2} ch'ien^{2} ch'ieh^{3} nai^{4} fan.^{2}

271

As the rivers pour their waters back again into the sea, so what a man has lent is returned to him again.

水 流 長 江 歸 大 海
Shui^{3} liu^{2} ch'ang^{2} chiang^{1} kuei^{1} ta^{4} 'hai,^{3}
原 物 交 還 舊 主 人
yuăn^{2} wu^{4} chiao^{1} 'huan^{2} chiu^{4} chu^{3} jên.^{2}

272

Lend to one who won't repay, and you'll provoke his dislike.

借 錢 不 還 反 招 怪
Chieh^{4} ch'ien^{2} pu^{4} 'huan^{2} fan^{3} chao^{1} kuai.^{4}

273

For criminals there are prisons; where are there prisons for debtors?

只 有 犯 罪 的。那 有 該 債 的 牢
Chih^{3} yu^{3} fan^{4} tsui^{4} ti^{1}; na^{3} yu^{3} kai^{1} chai^{4} ti^{1} lao.^{2}

274

If you owe a man anything there is nothing like seeing him often.

欠 債 不 如 勤 見 面
Ch'ien[4] chai[4] pu[4] ju[2] ch'in[2] chien[4] mien.[4]

NOTE.—By this means it is supposed you will keep him in good temper.

275

It is easier to capture a tiger on the mountains, than to ask for a loan of money.

上 山 捉 虎 易。開 口 借 錢 難
Shang[4] shan[1] cho[1] hu[3] yi,[4] k'ai[1] k'ou[3] chieh[4] ch'ien[2] nan.[2]

276

To borrow of one to pay another. *Lit.:* To tear down an eastern to repair a western wall.

拆 東 墻 補 西 壁
Chê[2] tung[1] ch'iang[2] pu[3] hsi[1] pi.[3]

CHAPTER IV.

FRAUDS.

277

Dealing in smuggled wine is very much in vogue; Who does so undetected is the clever rogue.

家家賣私酒。不犯是好手

Chia[1] chia[1] mai[4] ssŭ[1] chiu[3]; pu[4] fan[4] shih[4] hao[3] shou.[3]

278

If you get taken in say nothing about it.

上當莫做生

Shang[4] tang[1] mo[4] tso[4] shêng.[1]

279

With money in your hand don't be taken in.

將錢不買輸

Chiang[1] ch'ien[2] pu[4] mai[3] shu.[1]

280

You may sell a small quantity of an adulterated article; but you cannot buy a picul of the genuine.

賣得三分假。買不得一担眞

Mai[4] tê[2] san[1] fên[1] chia[3]; mai[3] pu[4] tê[2] yi[1] tan[4] chên.[1]

281

The priest may run away, the temple cannot.

走了和尙。走不了廟

Tsou[3] liao[3] 'ho[2] shang,[4] tsou[3] pu[4] liao[3] miao.[4]

NOTE—Said of men, who, trading in their native places, where their shops or houses are situated, are in no danger of running away.

282

I shall only be taken in this once.

吃虧只這一回

Ch'ih[1] k'uei[1] chih[3] chê[4] yi[1] 'hui.[2]

283

If you try to dye a genuine red with spurious colouring, you must bear the unfavourable criticisms of by-standers.

假 顏 染 就 真 紅 色
Chia³ yen² jan³ chiu⁴ chên¹ ʻhung² sê,⁴
也 被 旁 人 說 是 非
yeh³ pei⁴ pʻang² jên² shuo¹ shih⁴ fei.¹

284.

To stand under a tree waiting for wind.

站 得 樹 下 等 風
Chan⁴ tê² shu⁴ hsia⁴ têng² fêng.¹

NOTE.—This proverb is said to be aimed at those who meanly wait for an opportunity to defraud others by specious offers of worthless services.

285

Ignorant of the jetties to pretend to be a porter.

碼 頭 未 找 倒 就 挑 .籮
Ma³ tʻou² wei⁴ chao³ tao³ chiu⁴ tʻiao¹ lo.²

286

To pretend that the house leaks in order to defraud the landlord of his rent.

借 屋 漏 騙 店 錢
Chieh⁴ wu¹ lou⁴ pʻien⁴ tien⁴ chʻien.²

287

Buy a cheap thing out of another's hand and you'll be taken in.

吃 虧 是 佔 便 宜
Chʻih¹ kʻuei¹ shih⁴ chan⁴ pien⁴ i.²

288

To follow the Dragon Boat shouting its cry.

跟 倒 龍 船 喊 號 子
Kên¹ tao³ lung² chʻuan² ʻhan³ ʻhao⁴ tzŭ.³

NOTE.—This is said of or to any one who makes a mere pretence of working.

289

If I have cheated you out of one, may I die a year before my time!

少 一 個, 短 一 歲
Shao³ yi¹ ko,⁴ tuan³ yi¹ sui.⁴

CHAPTER V.

PAWNING AND SURETISHIP.

290

Who consent as middle-men or sureties to behave,
Accept responsibilities which are exceeding grave.

做 中 做 保。 耽 代 不 小
Tso[4] chung[1] tso[4] pao,[3] tan[1] tai[4] pu[4] hsiao.[3]

291

Do not be surety for one in custody, or for another man's debts.

官 不 保 人。 私 不 保 債
Kuan[1] pu[4] pao[3] jên,[2] ssŭ[1] pu[4] pao[3] chai.[4]

NOTE.—"He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." Prov. 11: 15.

292

To be surety for the bow means being surety for the arrow.

招 弓 如 招 箭
Chao[1] kung[1] ju[2] chao[1] chien.[4]

293

Redeem one pledge with another, still that other is in pawn.

當 當 抵 當 當 還 在
Tang[4] tang[4] ti[2] tang[4] tang[4] huan[2] tsai.[4]

294

When going to pawn say nothing about it.

當 當 莫 做 聲
Tang[4] tang[4] mo[4] tso[4] shêng.[1]

295

To do nothing else but pawn. *Lit.:* To pawn, and take out of pawn, and pawn again.

當 當 取 當 當 抵 當
Tang[4] tang[4] ch'ü[3] tang[4] tang[4] ti[2] tang.[4]

296

Military offenders open small pawn shops; wealthy men open large ones.

軍 犯 開 小 押。財 主 開 典 當
Chün[1] fan[4] k'ai[1] hsiao[3] ya[1]; ts'ai[2] chu[3] k'ai[1] tien[3] tang.[4]

297

The axe strikes the chisel, and the chisel enters the wood.

斧 打 鑿。鑿 入 木
Fu[3] ta[3] tso,[2] tso[2] ju[4] mu.[4]

NOTE.—The axe represents the creditor, the chisel the surety, and the wood the debtor.

298

All middle-men prompt you to increase your offer: where is the middle-man who will assist you with his money?

只 有 添 錢 中 人
Chih[3] yu[3] t'ien[1] ch'ien[2] chung[1] jên[2];
那 有 貼 錢 中 人
na[3] yu[3] t'ieh[1] ch'ien[2] chung[1] jên[2]?

299

He who can recommend another has great respectability.

薦 主 面 子 大
Chien[4] chu[3] mien[4] tzŭ[3] ta.[4]

300

"A man is better than a pledge."

當 人 不 當 物
Tang[4] jên[2] pu[4] tang[4] wu.[4]

301

"Middle-men bear no responsibilities; and sureties pay no debts."

中 人 不 挑 担。保 人 不 還 錢
Chung[1] jên[2] pu[4] t'iao[1] tan[1]; pao[3] jên[2] pu[4] 'huan[2] ch'ien.[2]

302

The middle-man settles the bargain. *Lit.*: The words drop from the middle-man's mouth.

話 落 中 人 口
'Hua[4] lo[4] chung[1] jên[2] k'ou.[3]

303

A firm-shouldered surety.

硬 肩 的 保

Ying^{4} chien^{1} ti^{1} pao.^{3}

304

You may be surety for a general's going into battle; can you be surety for his coming out?

保 得 將 軍 進。保 得 將 軍 出

Pao^{3} tê^{2} chiang^{1} chün^{1} chin^{4}; pao^{3} tê^{2} chiang^{1} chün^{1} ch'u^{1}?

NOTE.—This proverb is of general application.

305

Selling land sell the house on it; and invite a middleman to settle your bargain.

賣 基 賣 窠。請 中 說 合

Mai^{4} chi^{1} mai^{4} ch'ao^{2}; ch'ing^{3} chung^{1} shuo^{1} ho.^{2}

CHAPTER VI.

TRADERS.

306

All unskilful fools,
Quarrel with their tools.

自 己 無 能。反 推 物 鈍
Tzŭ⁴ chi³ wu² nêng,² fan³ t'ui¹ wu⁴ tun.⁴

307

Beat your gong, your candies vend;
Each must to his trade attend.

打 鑼 賣 糖。各 有 一 行
Ta³ lo² mai⁴ t'ang²; ko⁴ yu³ yi¹ 'hang.²

308

Bachelors to talk of books incline;
Pork butchers delight to talk of swine.

秀 才 談 書。屠 戶 談 猪
Hsiu⁴ ts'ai² t'an² shu¹; t'u² 'hu⁴ t'an² chu.¹

309

One, like the letter *kung*, which can never raise its head,
Can only for one mouth alone secure daily bread.

工 字 不 出 頭。只 能 養 一 口
'Kung¹ tzŭ⁴ pu⁴ ch'u¹ t'ou,² chih³ nêng² yang³ yi¹ k'ou.²

NOTE.—A slight inspection of the character *kung* (workman) will show the ingenuity of this pun.

310

On new year's day, and on a feast,
Every kind of work has ceased.

逢 年 遇 節。百 工 都 歇
Fêng² nien² yü⁴ chieh,² pai³ kung¹ tu¹ hsieh.¹

311

No men occupy so degraded a position,
As the brothel-keeper, actor, and low musician.

世 間 只 有 三 般 醜
Shih⁴ chien¹ chih³ yu³ san¹ pan¹ ch'ou,³
忘 八 戲 子 吹 鼓 手
Wang⁴ pa¹ hsi⁴ tzŭ³ ch'ui¹ ku³ shou.³

312

Porters and chairmen, without delay,
Soon as the job is done, want their pay.

挑 籮 抬 轎 歇 下 就 要
T'iao[1] lo[2] t'ai[2] chiao,[4] hsieh[1] hsia[4] chiu[4] yao.[4]

313

When silversmiths decline to steal,
Their families starvation feel;
When tailors cabbage do refuse,
Their wives are minus drawers to use.

銀 匠 不 偷 銀。餓 死 一 家 人
Yin[2] chiang[4] pu[4] t'ou[1] yin,[2] o[4] ssŭ[3] yi[1] chia[1] jên[2]:
裁 縫 不 偷 布。婦 人 莫 得 褲
Ts'ai[2] fêng[3] pu[4] t'ou[1] pu,[4] fu[4] jên[2] mo[4] tê[2] k'u.[4]

314

When husbandmen have stored their grain,
They go to law, or build again.

鄉 裏 老 收 了 穀
Hsiang[2] li[3] lao[3] shou[1] liao[3] ku,[3]
不 打 官 事 就 蓋 屋
Pu[4] ta[3] kuan[1] shih[4] chiu[4] kai[4] wu.[1]

315

To learn to play the fife and drum steadfastly decline,
If you don't want to sit outside, and to sip cold wine.

爲 人 莫 學 吹 鼓 手
Wei[2] jên[2] mo[4] hsiao[2] ch'ui[1] ku[3] shou,[3]
坐 階 簷 喝 冷 酒
Tso[4] chieh[1] yen[2] ho[1] lêng[3] chiu.[3]

316

To his books a teacher must ever adhere:
His pigs, a poor man must continue to rear.

教 學 不 離 書。窮 人 不 離 猪
Chiao[4] hsiao[2] pu[4] li[2] shu[1]: ch'iung[2] jên[2] pu[4] li[2] chu.[1]

317

Better be master of one than Jack of all trades.

百 藝 無 如 一 藝 精
Pai[3] i[4] wu[2] ju[2] yi[1] i[4] ching.[1]

318

Every man to his calling. *Lit.:* Separate hongs are like separate hills.

隔 行 如 隔 山
Ko² ʻhang² ju² ko² shan.¹

319

The same. *Lit.:* The river does not overflow the well.

河 水 不 氾 井 水
ʻHo² shui³ pu⁴ fan⁴ ching³ shui.³

320

Two of a trade hate one another.

當 行 厭 當 行
Tang¹ ʻhang² yen⁴ tang¹ ʻhang.²

321

There is mutual love between men of a creed, mutual jealousy between men of a trade.

同 道 者 相 愛。同 業 者 相 嫉
Tʻung² tao⁴ chê² hsiang¹ ai,⁴ tʻung² i⁴ chê² hsiang¹ chi.⁴

322

Serve but a day and you are a slave; deal in ever so small a way and you are a merchant.

幫 人 一 日 爲 奴
Pang¹ jên² yi¹ jih⁴ wei² lu²;
肩 挑 四 兩 爲 客
chien¹ tʻiao¹ ssŭ⁴ liang³ wei² kʻo.⁴

323

The fisherman must not desert his boat.

打 魚 的 不 離 船 邊
Ta³ yü² ti¹ pu⁴ li² chʻuan² pien.¹

324

There is room for all sorts of traders. *Lit.:* Many boats do not stop up a channel; many vehicles do not block up a road.

船 多 不 礙 港。車 多 不 礙 路
Chʻuan² to¹ pu⁴ ai⁴ chiang³; chʻê¹ to¹ pu⁴ ai⁴ lu.⁴

325

Every one to his calling. *Lit.:* The priest reverts to his monastery, and the merchant to his shop.

和 尙 歸 寺。客 歸 店
Ho[2] shang[4] kuei[1] ssŭ,[4] k'o[4] kuei[1] tien.[4]

326

Pork butchers and dog-slayers will come to no good end.

殺 猪 剝 狗 無 有 下 稍
Sha[1] chu[1] po[1] kou[3] wu[2] yu[3] hsia[4] shao.[1]

NOTE.—In this saying vegetarians predict the sure punishment of all who indulge themselves in flesh meat.

327

Traders are like priests.

買 賣 如 修 行
Mai[3] mai[4] ju[2] hsiu[1] hsing.[2]

NOTE.—"Priests" *i.e.* virtue cultivators. Patience is the virtue needed by both, and the one here inculcated on tradesmen.

328

Trading with petty hucksters, don't banter them down too much.

與 肩 挑 貿 易。勿 佔 便 宜
Yü[3] chien[1] t'iao[1] mao[4] yi,[4] wu[4] chan[4] pien[4] i.[2]

329

A cloth huckster fears not your measure, though long as a carrying pole.

賣 布 的 不 怕 扁 担 量
Mai[4] pu[4] ti[1] pu[4] p'a[4] pien[3] tan[4] liang.[2]

NOTE.—You cannot outdo the tallyman. If he uses your measure, which is longer than his, he charges you a higher price.

330

An eatinghouse-keeper does not care how large your stomach is.

開 飯 店 的 不 怕 你 肚 子 大
K'ai[1] fan[4] tien[4] ti[1] pu[4] p'a[4] ni[3] tu[3] tzŭ[3] ta.[4]

331

Three raw hands are unequal to one good hand.

三 生 趕 不 倒 一 熟
San[1] shêng[1] kan[3] pu[4] tao[3] yi[1] shou.[2]

332

Who keeps the hills, burns the wood; who keeps the stream drinks the water.

管 山 的 燒 柴。 管 河 的 吃 水
Kuan[3] shan[1] ti[1] shao[1] ch'ai[2]; kuan[3] 'ho[2] ti[1] ch'ih[1] shui.[3]

333

Farmers naturally realize enjoyment.

田 家 自 有 樂
T'ien[2] chia[1] tzŭ[4] yu[3] lo.[4]

334

There is a senior wrangler in every calling.

行 行 出 狀 元
'Hang[2] 'hang[2] ch'u[1] chuang[4] yüan.[2]

335

A man of many trades cannot rear a family.

藝 多 不 養 家
I[4] to[1] pu[4] yang[3] chia.[1]

SECTION. IV.—ON DOMESTIC CONCERNS.

CHAPTER I.

FOOD AND CLOTHING.

336

Sow-thistles bitter, or oil made hot,
T'is matter of taste to eat or not.

熬 油 苦 菜。各 隨 人 愛
Jê[4] yu[2] k'u[3] ts'ai,[4] ko[4] suí[2] jên[2] ai.[4]

337

Omit to stretch yourself after each meal,
And lumps in your throat you'll certainly feel.

吃 飯 不 撐 腰。必 定 是 喉 包
Ch'ih[1] fan[4] pu[4] ch'êng[1] yao,[1] pi[4] ting[4] shih[4] 'hou[2] pao.[1]

338

The cocks the morning greet—
My stomach is replete:
The cocks sound forth the noon—
I must be eating soon.

鷄 叫 早。肚 子 飽
Chi[1] chiao[4] tsao,[3] tu[3] tzŭ[3] pao[3]:
鷄 叫 中。肚 子 空
Chi[1] chiao[4] chung,[1] tu[3] tzŭ[3] k'ung.[1]

339

Of things to use and to refresh us,
Money and salt are the most precious.

吃 盡 天 下 鹽 好
Ch'ih[1] chin[4] t'ien[1] hsia[4] yen[2] hao,[3]
用 盡 天 下 錢 好
yung[4] chin[4] t'ien[1] hsia[4] ch'ien[2] hao.[3]

340

Don't eat the liver or blood of swine;
Shrimps and tortoises also decline.

猪 不 可 吃 肝 [illegible] 血
Chu[1] pu[4] k'o[3] ch'ih[1] [illegible] hsieh[3];
魚 不 可 喫 蝦 蓋
Yü[2] pu[4] k'o[3] ch'ih[1] hsia[1] pieh.[1]

341

On a journey never mind what progress you are making;
At a meal consider not how much food you are taking.

行 不 計 路。食 不 計 數
Hsing[2] pu[4] chi[4] lu[4]; shih[2] pu[4] chi[4] shu.[4]

NOTE.—The meaning of this proverb is, that you should, in eating, only consider the satisfying of hunger; and that, in travelling, you should not annoy the skipper or driver with questions about the distances.

342

Three meals will save a man from want;
Freedom from rags three suits will grant.

飯 有 三 餐 不 餓
F'an[4] yu[3] san[1] ts'an[1] pu[4] o[4];
衣 有 三 件 不 破
I[1] yu[3] san[1] chien[4] pu[4] p'o.[4]

343

He who cares for his belly much more than his back,
To face friends in his rags is uncommonly slack.

顧 嘴 不 顧 身。衣 破 難 對 人
Ku[4] tsui[3] pu[4] ku[4] shên,[1] i[1] p'o[4] nan[2] tui[4] jên.[2]

344

Clothes can't be made an inch too long;
Boots must not be a fraction wrong.

衣 不 長 寸。鞋 不 差 分
I[1] pu[4] ch'ang[2] ts'un[4]; hsieh[2] pu[4] ch'a[1] fên.[1]

345

In dress and food do not break rules.

穿 衣 喫 飯 不 犯 條 律
Ch'uan[1] i[1] ch'ih[1] fan[4] pu[4] fan[4] t'iao[2] lü.[4]

346

Do not covet for the mouth and belly, and so slay beasts and birds without restraint.

勿 貪 口 腹 而 恣 殺 牲 禽
Wu[4] t'an[1] k'ou[2] fu[2] êrh[2] tzŭ[4] sha[1] shêng[1] ch'in.[2]

347

First secure food; then secure clothing.

先 顧 食。後 顧 衣
Hsien[1] ku[4] shih[2]; hou[4] ku[4] i.[1]

348

Though breakfast be good, dinner is better.

侵 晨 飯 好。算 不 得 午 後 飽
Ch'in[1] ch'ên[2] fan[4] hao,[3] suan[4] pu[4] tê[2] wu[3] 'hou[4] pao.[3]

349

Only eat fresh fish and ripened rice.

魚 喫 新 鮮。米 喫 熟
Yü[2] ch'ih[1] hsin[1] hsien,[1] mi[3] ch'ih[1] shu.[2]

350

Viands have various flavours; what pleases the palate is good.

物 無 定 味。適 口 者 珍
Wu[4] wu[2] ting[4] wei,[4] shih[4] k'ou[2] chê[2] chên.[1]

351

When rice is not well cooked it is because the steam has been unequally distributed.

飯 不 熟 氣 不 勻
Fan[4] pu[4] shu[2] ch'i[4] pu[4] yün.[2]

352

Rustics feast twice a year; after the new year's feast, they look for the harvest-home.

鄉 裏 人 一 年 兩 回 暈
Hsiang[1] ni[3] jên[2] yi[1] nien[2] liang[3] 'hui[2] yün[1];
喫 了 年 飯 望 喫 新
ch'ih[1] liao[3] nien[2] fan[4] wang[4] ch'ih[1] hsin.[1]

353

Our daily bread depends on Heaven.

喫 飯 靠 天
Ch'ih[1] fan[4] k'ao[4] t'ien.[1]

354

Clothes and food are daily mercies.

衣 飯 逐 日 生
I[1] fan[4] sui[2] jih[4] shêng.[1]

355

A hungry man is glad to get boiled wheat.

肚 饑 好 喫 麥 米 飯
Tu³ chi¹ hao⁴ ch'ih¹ mai⁴ mi⁴ fan.⁴

356

Eyes must be closed to swallow maggots in one's food.

閉 眼 喫 毛 蟲
Pi⁴ yen³ ch'ih¹ mao² ch'ung.²

NOTE.—This is used to complain of the dirtiness of any sort of food.

357

Feed moderately on wholesome food; garden herbs surpass rich viands.

飲 食 約 而 糙。園 蔬 愈 珍 饈
Yin³ shih² yo¹ êrh² ching¹; yüan² su¹ yü⁴ chên¹ hsiu.¹

358

There is dew for every blade of grass.

一 根 草 有 一 根 草 的 露 水 養
Yi¹ kên¹ ts'ao³ yu³ yi¹ kên¹ ts'ao³ ti¹ lu⁴ shui³ yang.³

359

When the wild bird lacks food, all the earth is before him.

野 雀 無 糧 天 地 寬
Yeh³ ch'iao³ wu² liang² t'ien¹ ti⁴ k'uan.¹

NOTE.—This beautiful saying reminds one of the Psalmist's words—"He giveth to the beast his food, and to the young ravens which cry." Ps. 147: 9. It reminds one also of our Lord's words—"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them." Matt. 6: 26.

360

Fresh food is fragrant; stale food stinks.

新 是 香。陳 是 臭
Hsin¹ shih⁴ hsiang¹; ch'ên² shih⁴ ch'ou.⁴

361

The more you eat, the less flavour; the less you eat, the more flavour.

多 喫 少 滋 味。少 喫 多 滋 味
To¹ ch'ih¹ shao³ tzŭ¹ wei⁴; shao³ ch'ih¹ to¹ tzŭ¹ wei.⁴

362

Whatever will fill your belly is good food.

物 可 充 腸 皆 美 食
Wu⁴ k'o³ ch'ung¹ ch'ang² chieh¹ mei³ shih.²

363

We scheme for three meals per day, and for one sleep by night.

日 圖 三 餐 夜 圖 一 宿
Jih⁴ t'u² san¹ ts'an,¹ yeh⁴ t'u² yi¹ hsiu.³

364

The mouth is an unlimited measure.

口 是 無 量 斗
K'ou² shih⁴ wu² liang² tou.³

365

Dress makes the gentleman or lady.

有 衣 打 扮 便 成 人
Yu³ i¹ ta³ pan⁴ pien⁴ ch'êng² jên.²

366

To don the hat and sport the girdle is what everybody likes.

頂 冠 束 帶 世 人 愛
Ting³ kuan¹ su² tai⁴ shih⁴ jên² ai.⁴

367

Those who go swinging and strutting are only dressed out for show.

一 搖 三 擺 實 排 場
Yi¹ yao² san¹ pai³ shih² p'ai² ch'ang²

368

As a house needs man to set it off, so a man needs clothes.

屋 要 人 襯。人 要 衣 襯
Wu¹ yao⁴ jên² ch'ên,⁴ jên² yao⁴ i¹ ch'ên.⁴

CHAPTER II.

HOUSEHOLD AFFAIRS.

369

To make a family prosper, is like digging with needles in clay:
To bring a family to ruin, is like washing a sand-bank away.

興 家 爲 如 針 挑 土
Hsing[1] chia[1] yu[2] ju[2] chên[1] t'iao[1] t'u[3];
敗 家 猶 如 水 推 洲
Pai[4] chia[1] yu[2] ju[2] shui[3] t'ui[1] chou.[1]

370

A grown tree spreads its branches wide;
A grown-up household must divide.

人 大 分 家。樹 大 分 椏
Jên[2] ta[4] fên[1] chia[1]; shu[4] ta[4] fên[1] ya.[2]

371

The hall which no ancient pictures gracé,
Is not the home of an ancient race.

堂 前 無 古 畫。不 是 舊 人 家
T'ang[2] ch'ien[2] wu[2] ku[3] hua,[4] pu[4] shih[4] chiu[4] jên[2] chia.[1]

372

If you want to get along,
Let the old respect the young.

要 得 好。老 敬 小
Yao[4] tê[2] hao,[3] lao[3] ching[4] hsiao.[3]

373

Whene'er one family comes to grief,
A hundred families send relief.

一 家 不 發。百 家 相 湊
Yi[1] chia[1] pu[1] kou,[4] pai[3] chia[1] hsiang[1] ts'ou.[4]

374

By three days' early rising one day's work you gain;
And from asking any favour you can well refrain.

早 起 三 日 當 一 工
Tsao³ ch'i³ san¹ jih⁴ tang⁴ yi¹ kung¹;
免 得 求 人 落 下 封
Mien³ tê² ch'iu² jên² lo⁴ hsia⁴ fêng.¹

375

Domestic foibles must not be spread abroad.

家 醜 不 可 外 揚
Chia¹ ch'ou³ pu⁴ k'o³ wai⁴ yang.²

376

When families quarrel, outsiders deride.

家 裡 不 和 外 人 欺
Chia¹ li³ pu⁴ 'ho² wai⁴ jên² ch'i.¹

377

Better establish a branch, than cut off a line.

寧 可 成 一 房。不 可 敗 一 戶
Ning² k'o³ ch'êng² yi¹ fang,² pu⁴ k'o³ pai⁴ yi¹ 'hu.⁴

NOTE.—You must perpetuate yourself in some way or other, either through your own or an adopted child.

378

Perfect harmony in a family removes all restrictions of speech.

一 團 和 氣。百 無 禁 忌
Yi¹ t'uan² 'ho² ch'i,⁴ pai³ wu² chin⁴ chi.⁴

379

To bring disgrace and ruin on the door.

做 得 辱 門 敗 戶
Tso⁴ tê² ju⁴ mên² pai⁴ 'hu.⁴

380

Every household knows when salt and rice are dear.

當 家 纔 知 鹽 米 貴
Tang¹ chia¹ ts'ai² chih¹ yen² mi³ kuei.⁴

381

Quarrelling for superiority will gradually destroy the affairs of a family.

相 論 逞 英 豪。家 計 漸 漸 退
Hsiang[1] lun[4] ch'ĕng[3] ying[1] 'hao,[2] chia[1] chi[4] chien[4] chien[4] t'ui.[4]

382

Fair maids and lovely concubines endanger family happiness.

婢 美 妾 嬌 非 閨 房 之 禍
Pi[4] mei[3] ch'ieh[4] chiao[1] fei[1] kuei[1] fang[2] chih[1] fu.[2]

383

Who takes in his son-in-law brings trouble into his house. *Lit.:* He calls in his son-in-law to play the mountebank.

招 女 婿 搬 把 戲
Chao[1] nü[2] hsü[4] pan[1] pa[3] hsi.[4]

NOTE.—The maiden ought, of course, to leave her father's house and go to that of her husband. The opposite course is sure to result in scenes.

384

When any one in a family breaks the law, the sin is laid to the blame of its head.

家 人 犯 法。罪 在 家 主
Chia[1] jên[2] fan[4] fa,[3] tsui[4] tsai[4] chia[1] chu.[3]

385

Family quarrels. *Lit.:* One domestic demon mocks another domestic sprite.

家 鬼 弄 家 神
Chia[1] kuei[3] nung[4] chia[1] shên.[2]

386

One who can speak, speaks of markets; one who can't, speaks merely of household affairs.

會 說 說 都 市。不 會 說 屋 裡
'Hui[4] shuo[1] shuo[1] tu[1] shih[4]; pu[4] 'hui[4] shuo[1] wu[1] li.[3]

387

It is easier to rule a kingdom than to regulate a family.

國 易 治。家 難 齊
Kuo[2] yi[4] chih,[3] chia[1] nan[2] ch'i.[2]

388

"The goodness of a house does not consist in its lofty halls, but in its excluding the weather; the fitness of clothes does not consist in their costliness, but in their make and warmth; the use of food does not consist in its rarity, but in its satisfying the appetite; the excellence of a wife consists not in her beauty, but in her virtue."

房 屋 不 在 高 堂。不 漏 便 好
Fang² wu¹ pu⁴ tsai⁴ kao¹ t'ang,² pu⁴ lou⁴ pien⁴ 'hao³:
衣 服 不 在 綾 羅。和 煖 便 好
i¹ fu² pu⁴ tsai⁴ ling² lo,² 'ho² nuan³ pien⁴ 'hao³:
飲 食 不 在 珍 饈。一 飽 便 好
yin³ shih² pu⁴ tsai⁴ chên¹ hsiu,¹ yi¹ pao³ pien⁴ 'hao³:
娶 妻 不 在 顏 色。賢 德 便 好
ch'ü³ ch'i¹ pu⁴ tsai⁴ yen² sê,⁴ hsien² tê² pien⁴ 'hao.³

389

Stupid wives and disobedient children no man can manage.

蠢 妻 逆 子 無 法 可 治
Ch'un³ ch'i¹ ni⁴ tzŭ³ wu² fa³ k'o³ chih.³

390

When a family is in a fix, out comes the cash.

錢 出 急 家 門
Ch'ien² ch'u¹ chi² chia¹ mên.²

391

Everything prospers in a united family; though events do not happen according to men's calculations.

家 和 萬 事 興。事 不 由 人 算
Chia¹ 'ho² wan⁴ shih⁴ hsing,¹ shih⁴ pu⁴ yu² jên² suan.⁴

392

In a united family happiness springs up of itself.

家 和 福 自 主
Chia¹ 'ho² fu² tzŭ⁴ shêng.¹

393

The family regulations of a self-complacent lazy fellow must be very much out of order.

頹 惰 自 甘 家 道 必 索
T'ui[1] to[4] tzŭ[4] kan[1] chia[1] tao[4] pi[4] so.[3]

394

He gets little more time for sleep who refuses to rise with the dawn.

天 亮 不 起。 睡 不 多 時
T'ien[1] liang[4] pu[4] ch'i,[3] shui[4] pu[4] to[1] shih.[2]

395

The loss of one night's sleep entails ten days of discomfort.

一 夜 不 眠。 十 日 不 安
Yi[1] yeh[4] pu[4] mien,[2] shih[2] jih[4] pu[4] an.[1]

CHAPTER III.

MASTERS AND SERVANTS.

396

If you don't come it's no matter to me;
But if you do, serve obediently.

你 不 來 我 不 怪
Ni[3] pu[4] lai[2] wo[3] pu[4] kuai[4];
你 要 來 受 我 戒
Ni[3] yao[4] lai[2] shou[4] wo[3] chieh.[4]

397

Your wood I've no desire to split;
My axe—I want to shelter it.

不 願 柴 頭 破。只 願 斧 頭 脫
Pu[4] yüan[4] ch'ai[2] t'ou[2] p'o[4]; chih[3] yüan[4] fu[3] t'ou[2] t'o.[1]

NOTE.—This is said by a servant desiring dismissal, as the preceding one is said by a master desiring to engage a servant.

398

When a servant conceives it hard to stay,
He becomes your foe if not sent away.

起 心 人 難 留。留 下 結 寃 仇
Ch'i[3] hsin[1] jên[2] nan[2] liu,[2] liu[2] hsia[4] chieh[2] yüan[1] ch'ou.[2]

399

To the man submit,
At whose board you sit.

捧 他 碗。服 化 管
P'êng[3] t'a[1] wan,[3] fu[2] 'hua[4] kuan.[3]

400

Had I been of you afraid, had I with you a marriage made!
I have with you a marriage made, am I then of you afraid!

怕 你 不 嫁 你。嫁 你 不 怕 你
P'a[4] ni[3] pu[4] chia[4] ni[3]! chia[4] ni[3] pu[4] p'a[4] ni![3]

NOTE.—Having engaged to serve in any way, he, or she, shrinks not from the responsibility.

401

A stick's a stick whether short or tall;
A man's a man whether great or small.

長 短 是 根 棍。大 小 是 個 人
Ch'ang^{2} tuan^{3} shih^{4} kên^{1} kun^{4}; ta^{4} hsiao^{3} shih^{4} ko^{4} jên.^{2}

NOTE.—This is the indignant complaint of a slighted employé.

402

He who to be obliging tries,
Is sure of work where'er he hies.

人 要 頑 得 活。處 處 用 得 着
Jên^{2} yao^{4} wan^{2} tê^{2} 'huo,^{2} ch'u^{4} ch'u^{4} yung^{4} tê^{2} cho.^{2}

403

To his breast the man he wants he is ready to embrace: He'd throw him he does not want down any dangerous place.

要 人 抱 在 懷 裏
Yao^{4} jên^{2} pao^{4} tsai^{4} 'huai^{2} li^{3}:
不 要 人 丟 在 崖 裏
Pu^{4} yao^{4} jên^{2} tiu^{1} tsai^{4} ai^{2} li.^{3}

404

Nourish a sick but never an idle servant.

養 病 不 養 閑
Yang^{3} ping^{4} pu^{4} yang^{3} hsien.^{2}

405

Hurry men at work, not at meat.

催 工 莫 催 食
Ts'ui^{1} kung^{1} mo^{4} ts'ui^{1} shih.^{2}

406

In a family defend it; in a country defend it.

在 家 衛 家。在 國 衛 國
Tsai^{4} chia^{1} wei^{4} chia^{1}; tsai^{4} kuo^{2} wei^{4} kuo.^{2}

407

To serve in a very attentive manner. *Lit.:* To prop the head and help the feet.

抽 頭 扶 脚
Ch'ou^{1} t'ou^{2} fu^{2} chiao.^{3}

408

I can find employment elsewhere. *Lit.:* There are temples elsewhere than on Mount *Ni.*

除 了 尼 山 別 有 廟
Ch'u[2] liao[3] Ni[2] shan[1] pieh[2] yu[3] miao.[4]

409

Do not employ handsome servants.

奴 僕 勿 用 俊 秀
Nu[3] pu[2] wu[4] yung[4] chün[4] hsiu.[4]

410

Where no handsome servant is kept, the family must be virtuous.

堂 中 無 俊 僕。必 是 好 人 家
T'ang[2] chung[1] wu[2] chün[4] pu,[2] pi[4] shih[4] hao[3] jên[2] chia.[1]

411

A wise man in a fool's service. *Lit.:* A clear pearl thrown into lacquer.

明 珠 投 漆
Ming[2] chu[1] t'ou[2] ch'i.[1]

412

Under the master's nose to idle away the time.

打 照 面 過 日 子
Ta[3] chao[4] mien[4] kuo[4] jih[4] tzŭ[3].

413

Your pay is certain whether you work or play. *Lit.:* Whether you stand or sit you'll get three hundred taels.

站 倒 三 百 兩。坐 倒 三 百 兩
Chan[4] tao[3] san[1] pai[3] liang,[3] tso[4] tao[3] san[1] pai[3] liang.[3]

414

The dog presumes on his master's power.

狗 仗 人 勢
Kou[3] chang[4] jên[2] shih.[4]

NOTE.—Said in reproof of saucy servants.

415

Able men are first employed. *Lit.:* Straight trees are first felled, and sweet wells first drained.

直 木 先 伏。甘 井 先 渴
Chih[2] mu[4] hsien[1] fa,[2] kan[1] ching[3] hsien[1] k'o.[3]

416

If one won't employ me another will. *Lit.:* If there be no light in the east there will be in the west.

東 方 不 亮。西 方 亮
Tung[1] fang[1] pu[4] liang,[4] hsi[1] fang[1] liang.[4]

417

When the family becomes ruined the slave may despise his master.

家 敗 奴 欺 主
Chia[1] pai[4] nu[3] ch'i[1] chu.[3]

418

You have turned round in a whirlpool.

在 回 流 窩 裏。打 一 個 轉 身 的
Tsai[4] 'hui[2] liu[2] wo[1] li,[3] ta[3] yi[1] ko[4] chuan[3] shên[1] ti.[1]

NOTE.—Said in censure of a servant whom one suspects, from his great haste, of having left his work undone.

419

Under a Premier's roof are seven ranks of officials.

宰 相 門 下 七 品 官
Tsai[4] hsiang[1] mên[2] hsia[4] ch'i[1] p'in[3] kuan.[1]

420

If the magistrate be great, so will be his secretaries and underlings.

官 大 書 差 大
Kuan[1] ta[4] shu[1] ch'ai[1] ta.[4]

NOTE.—This and the preceding proverb are generally said with the intention of extolling the position of servants under noted or wealthy masters.

421

The fewer servants the better served. *Lit.:* One man will carry two buckets of water for his own use; two will carry one for their joint use; but three will carry none for anybody's use.

一 人 挑 水 吃。二 人 抬 水 吃
Yi[1] jên[2] t'iao[1] shui[3] ch'ih[1]; êrh[4] jên[2] t'ai[2] shui[3] ch'ih[1];
三 人 沒 得 水 吃
san[1] jên[2] mu[2] tê[2] shui[3] ch'ih.[1]

422

No man will serve for starvation.

餓 夫 不 能 當 差
O⁴ fu¹ pu⁴ nêng² tang¹ ch'ai.¹

423

Though the senders be ten thousand times wrong, it is not the messenger's fault.

千 錯 萬 錯。來 人 不 錯
Ch'ien¹ ts'o⁴ wan⁴ ts'o,⁴ lai² jên² pu⁴ ts'o.⁴

424

I'll come though you beat me, and though you curse me, but not if I am to lose any pay.

打 我 來。罵 我 來
Ta³ wo³ lai,² ma³ wo³ lai,²
要 我 吃 虧 就 不 來
yao⁴ wo³ ch'ih¹ ku'ei¹ chiu⁴ pu⁴ lai.²

425

Cold tea and cold rice are bearable, but cold words and cold speeches are unendurable.

冷 茶 冷 飯 吃 得
Lêng³ ch'a² lêng³ fan⁴ ch'ih¹ tê,²
冷 言 冷 語 受 不 得
Lêng³ yen² lêng³ yü³ shou⁴ pu⁴ tê.²

426

A lean dog shames his master.

狗 瘦 主 人 羞
Kou³ shou⁴ chu³ jên² hsiu.¹

427

The nose is bigger than the face.

鼻 子 大 過 臉
Pi² tzŭ³ ta⁴ kuo⁴ lien.³

428

A *tou* of rice is not a *pao* of rice.

斗 米 不 成 包
Tou³ mi³ pu⁴ ch'êng² pao.¹

NOTE.—One *pao* contains five *tou*. This saying is used, for instance, by a servant, when suspected of bringing home less than he ought to do from the market.

429

Though the peony be beautiful, it must be supported by its green leaves.

牡 丹 雖 好。必 要 綠 葉 扶 持
Mu³ tan¹ sui¹ ʻhao,³ pi⁴ yao⁴ lu⁴ yeh⁴ fu² chʻih.²

430

If he does not quarrel with his cook for his tea, he does for his rice.

茶 裡 不 尋 飯 裡 尋
Chʻa² li³ pu⁴ hsin² fan⁴ li³ hsin.²

431

Whilst the workman may have $\frac{3}{10}$ths of his own way, the master has $\frac{7}{10}$ths of his.

三 分 匠 人。七 分 主 人
San¹ fên¹ chiang⁴ jên,² chʻi¹ fên¹ chu³ jên.²

432

Great trees are good to shelter under. (Patronage.)

大 樹 下 好 歇 陰
Ta⁴ shu⁴ hsia⁴ ʻhao³ hsieh¹ yin.¹

433

Though a tiger may not devour men, his dreadful appearance frightens them.

老 虎 不 吃 人 惡 像 難 看
Lao³ ʻhu³ pu⁴ chʻih¹ jên² o⁴ hsiang⁴ nan² kʻan.⁴

NOTE.—This proverb illustrates the awe-inspiring influence of masters and superiors generally.

434

The affairs of a thousand men are under the control of one.

千 人 上 路。主 事 一 人
Chʻien¹ jên² shang⁴ lu,⁴ chu³ shih⁴ yi¹ jên.²

435

There is no master in the concern. *Lit.*: One state has three rulers.

一 國 三 公
Yi¹ kuo² san¹ kung.¹

436

To employ volunteers only. *Lit.: Chiang T'ai Kung* angling, catches only volunteers.

姜 太 公 釣 魚 願 者 上 鈎
Chiang[1] T'ai[4] Kung[1] kou[1] yü[2] yüan[4] chê[2] shang[3] kou.[1]

NOTE.—*Chiang T'ai Kung*, or *Chiang Tzŭ-ya* (姜子牙), was a remarkable sagè in the time of the celebrated *Wên Wang* (文王), who followed, in obscurity, his favourite pursuit of angling up to the age of eighty years. At that age he became counsellor to the king. One often sees the following sentence pasted over the lattice windows of Chinese dwellings: 姜太公在此諸神迴避 *Chiang T'ai Kung* is inside, keep off, all ye gods." Most of the gods are popularly supposed to owe their deification to this powerful individual, to be under his control, and to stand in considerable awe of him.

437

You can treat an inferior any way you please. *Lit.:* Meat on a block can be chopped any way you like.

蒸 板 上 一 塊 肉,
Chêng[1] pan[3] shang[4] yi[1] k'uai[4] jou,[4]
隨 你 橫 砍 直 砍
sui[2] ni[3] 'hêng[4] k'an[3] chih[2] k'an.[3]

438

Though I dismiss one butcher, think you I shall be forced to eat undressed pork?

舍 了 屠 戶。難 道 連 毛 吃 猪
Shê[3] liao[3] t'u[2] 'hu,[4] nan[2] tao[4] lien[2] mao[2] ch'ih[1] chu.[1]

439

The master controls his slave as easily as one can feel the stocking in one's boot.

主 子 管 奴 才。靴 子 裏 摸 襪 子
Chu[3] tzŭ[3] kuan[3] nu[3] ts'ai,[2] hsueh[1] tzŭ[3] li[3] mo[1] wa[4] tzŭ.[3]

440

If you suspect a man don't employ him; if you employ him don't suspect him.

疑 人 莫 用 人。用 人 莫 疑 人.
I[2] jên[2] mo[4] yung[4] jên[2]; yung[4] jên[2] mo[4] i[2] jên.[2]

CHAPTER IV.

NEIGHBOURS.

441

When relations and neighbours continue sincere,
Then relations and neighbours have nothing to fear.

親 願 親 好。鄰 愿 鄰 好

Ch'in[1] yüan[4] ch'in[1] hao,[3] lin[2] yüan[4] lin[2] hao.[3]

442

Examine the neighbourhood before you choose your dwelling.

徧 處 兒 擇 地 方 住

P'ien[4] ch'u[4] êrh[2] tsê[2] ti[4] fang[1] chu.[4]

443

Dwell in harmony with all your neighbours.

居 街 坊 接 鄰 里

Chü[1] chieh[1] fang[1] chieh[1] lin[2] li.[3]

444

Mencius' mother selected her neighbourhood.

昔 孟 母 擇 鄰 處

Hsi[2] Mêng[4] mu[3] tsê[2] lin[2] ch'u.[3]

445

A good bird selects its tree.

良 禽 擇 木 而 棲

Liang[2] ch'in[2] tsê[2] mu[4] êrh[2] ch'i[1].

446

Distant water will not quench a fire near; distant relations are not so good as near neighbours.

遠 水 難 救 近 火

Yüan[3] shui[3] nan[2] chiu[4] chin[4] huo[3];

遠 親 不 如 近 鄰

yüan[3] ch'in[1] pu[4] ju[2] chin[4] lin.[2]

NOTE.—"Better is a neighbour that is near than a brother far off." Prov. xxvii: 10.

447

Three years after a family has been divided, its members become as neighbours.

分 家 三 年 成 鄰 舍
Fèn[1] chia[1] san[1] nien[2] ch'êng[2] lin[2] shê.[4]

448

The bird chooses its tree, not the tree the bird.

鳥 則 擇 木。木 豈 能 擇 鳥
Niao[3] tsê[2] tsê[2] mu,[4] mu[4] ch'i[3] nêng[2] tsê[2] niao.[3]

449

Would you discover the real truth about a person, enquire only of his neighbours.

察 實 莫 過 鄰 里
Ch'a[2] shih[2] mo[4] kuo[4] lin[2] li.[3]

450

On a journey you must have good company; at home you must have good neighbours.

行 要 好 伴。住 要 好 鄰
Hsing[2] yao[1] hao[3] pan[4]; chu[4] yao[4] hao[3] lin.[2]

451

Better good neighbours near, than relations far away.

得 好 鄉 鄰 勝 遠 親
Tê[2] hao[3] hsiang[1] lin[2] shêng[4] yüan[3] ch'in.[1]

452

The emperor has no waste lands: and there are virtuous men among your neighbours.

朝 廷 無 空 地。鄰 舍 有 賢 人
Ch'ao[2] t'in[2] wa[2] k'ung[1] ti[4]; lin[2] shê[4] yu[3] hsien[2] jên.[2]

453

Near neighbours are not equal to next-door neighbours, and they are not equal to neighbours across the road.

近 鄰 不 如 隔 壁
Chin[4] lin[2] pu[4] ju[2] ko[2] pi,[3]
隔 壁 不 如 對 門
ko[2] pi[3] pu[4] ju[2] tui[4] mên.[2]

454

Near neighbours. *Lit.:* If we have not flowers and trees in common, we have the garden in common.

不 同 花 樹 同 花 園
Pu⁴ t'ung² 'hua¹ shu⁴ t'ung² 'hua¹ yüan.²

455

Fields are divided from each other; but dwellings are joined together.

田 土 相 界。屋 宇 相 連
T'ien² t'u³ hsiang¹ chieh⁴; wu¹ yü³ hsiang¹ lien.²

456

Possessed of a neighbour's knowledge. *Lit.:* I know all about the place's customs, soil, and men.

風 土 人 情 我 盡 知
Fêng¹ t'u³ jên² ch'ing² wo³ chin⁴ chih.¹

SECTION V.—ON EDUCATION.

CHAPTER I.

EDUCATION GENERALLY.

457

Wives' and children's education,
Won't admit procrastination.

訓 子 嬰 孩。 敎 婦 初 來
Hsün[4] tzŭ[3] ying[1] ʿhai[2], chiao[4] fu[4] chʿu[1] lai.[2]

458

Than a lad without learning, you'd better rear an ass:
Better rear a pig than an uneducated lass.

養 子 不 敎 如 養 驢
Yang[3] tzŭ[3] pu[4] chiao[4] ju[2] yang[3] lü[2]:
養 女 不 敎 如 養 猪
Yang[3] nü[2] pu[4] chiao[4] ju[2] yang[3] chu.[1]

459

Fields left untilled—your granʿries will all empty be:
Books left unread—you'll have a stupid progeny.

有 田 不 耕 倉 廩 虛
Yu[3] tʿien[2] pu[4] kêng[1] tsʿang[1] lin[3] hsü[1]:
有 書 不 讀 子 孫 愚
Yu[3] shu[1] pu[4] tu[2] tzŭ[3] sun[1] yü.[2]

460

As the twig is bent the mulberry grows.

桑 條 從 小 揉
Sang[1] tʿiao[2] tsʿung[2] hsiao[3] jou.[2]

461

Those who reject iron cannot make steel.

恨 鐵 不 成 鋼
ʿHên[4] tʿieh[2] pu[4] chʿêng[2] kang.[1]

NOTE.—The meaning of this is, that those who despise the effort to educate will not have educated children.

462

Instruction penetrates the hearts of the good, but blows past the ears of the bad.

善人聽說心中刺
Shan[4] jên[2] t'ing[1] shuo[1] hsin[1] chung[1] tz'ŭ,[4]
惡人聽說耳邊風
o[4] jên[2] t'ing[1] shuo[1] êrh[3] pien[1] fêng.[1]

463

Education requires a proper method.

教子要有義方
Chiao[4] tzŭ[3] yao[4] yu[3] i[4] fang.[1]

464

Nothing can be done without instruction.

天下之事非教無成.
T'ien[1] hsia[4] chih[1] shih[4] fei[1] chiao[4] wu[2] ch'êng.[2]

465

Teach your son in the hall, your wife on the pillow.

堂前教子。枕邊教妻
T'ang[2] ch'ien[2] chiao[4] tzŭ,[3] chên[3] pien[1] chiao[4] ch'i.[1]

466

Though an affair be small, it must be attended to, else it will never be done: though a son be talented, without instruction he will still remain ignorant.

事雖小不作不成
Shih[4] sui[1] hsiao[3] pu[4] tso[4] pu[4] ch'êng[2]:
子雖賢不教不明
tzŭ[3] sui[1] hsien[2] pu[4] chiao[4] pu[4] ming.[2]

467

Teach your descendants the two proper roads—literature and farming.

教子孫兩條正路。惟讀惟耕
Chiao[4] tzŭ[3] sun[1] liang[3] t'iao[2] chêng[4] lu[4]—wei[2] tu[2] wei[3] kêng.[1]

468

Teaching sons and grandsons, mind you teach them a trade: plant the *sang* and the *che*, but not many flowers.

教 子 敎 孫 須 敎 藝
Chiao⁴ tzŭ³ chiao⁴ sun¹ shun⁴ chiao⁴ i⁴:
栽 桑 栽 柘 少 栽 花
tsai¹ sang¹ tsai¹ che⁴ shao³ tsai¹ ʻhua.¹

NOTE.—The *sang* is the mulberry; and the *che*, according to Kanghi, a species of the same, the leaves of which are also used in feeding silk-worms.

469

Superior men are good without instruction; medium men are good with it; but low fellows are bad despite of it.

上 等 之 人 不 敎 而 善
Shang⁴ têng² chih¹ jên² pu⁴ chiao⁴ êrh² shan⁴;
中 等 之 人 一 敎 而 善
chung¹ têng² chih¹ jên² yi¹ chiao⁴ êrh² shan⁴;
下 等 之 人 敎 亦 不 善
hsia⁴ têng² chih¹ jên² chiao⁴ i¹ pu⁴ shan.⁴

NOTE.—The first of these are called 聖, Sages of the highest order; the second 賢, Sages of the second order; and the third 愚, the stupid or worthless.

470

The youthful student must carve and grind; he must not complain at the amount of instruction his Teacher gives him: for nothing can be made of yellow gold until it is hammered; and the jewelled sword is useless until it is sharpened.

幼 小 讀 書 要 琢 磨
Yu⁴ hsiao² tu² shu¹ yao⁴ cho² mo²;
休 恨 嚴 師 敎 訓 多
hsiu¹ ʻhên⁴ yen² shih¹ chiao⁴ hsün⁴ to¹:
黃 金 不 打 難 成 器
ʻhuang² chin¹ pu⁴ ta³ nan² chʻêng² chʻi⁴;
寶 劍 鈍 時 也 要 磨
pao³ chien⁴ tun⁴ shih² yeh³ yao⁴ mo.²

CHAPTER II.

EXAMINATIONS.

471

The scholar who wishes his M. A. to gain,
From all tiger drawing must henceforth refrain.

讀書望中舉。不可畫老虎
Tu[2] shu[1] wang[4] chung[4] chü,[3] pu[4] k'o[3] 'hua[4] lao[3] 'hu.[3]

NOTE.—That is, he must refrain from drawing up indictments, a practice by which many B.A.'s extort unlawful gains.

472

At each of the Chancellor's examinations, held twice in three years,
Each literary, military, old, or young, candidate appears.

學憲三年兩考
Hsiao[1] hsien[4] san[1] nien[2] liang[3] k'ao,[3]
科歲文武大小
K'o[1] sui[4] wên[2] wu[3] ta[4] hsiao.[3]

NOTE.—"At each," *i.e.* at the 科考, *k'o k'ao*, or examination for conferring the B.A. degree; and at the 歲考, *sui k'ao*, an intermediate examination, at which all B.A.'s are bound to appear. This examination bestows no degrees, and is only held in order to keep an eye on the studies of the graduates.

473

Yearly examinations scare the B. A.:
Hay time scares the farmer in much the same way.

秀才怕歲考。耕田怕打草
Hsiu[4] ts'ai[2] p'a[4] sui[4] k'ao[3]; kêng[1] t'ien[2] p'a[4] ta[3] ts'ao.[3]

474

When a dull scholar obtains a B.A.,
We know it is not by a dull essay.

只進黑人。不進黑文
Chih[3] chin[4] 'hei[1] jên,[2] pu[4] chin[4] 'hei[1] wên.[2]

475

Any man who shows ability may leap the dragon gate.

各顯本勢跳龍門
Ko[4] hsien[3] pên[3] shih[4] t'iao[4] lung[2] mên.[2]

NOTE.—"To leap the dragon gate" means, in prose, to obtain a degree.

476

Who fears that his essay will surpass all others, and not that the examiners will reject it?

那 怕 文 章 高 天 下
Na[3] p'a[4] wên[2] chang[1] kao[1] t'ien[1] hsia,[4]
試 官 不 中 也 枉 然
shih[4] kuan[1] pu[4] chung[1] yê[3] wang[3] jan.[2]

477

In three years a master of arts may degenerate into an ordinary plebeian.

舉 子 三 年 成 白 丁
Chü[3] tzŭ[3] san[1] nien[2] ch'êng[2] pai[2] ting.[1]

NOTE.—That is by neglecting to attend the proper examinations in Peking.

478

Come out first on the Dragon-Tiger list, and in ten years you will be at the Phœnix pool.

一 舉 首 登 龍 虎 榜
Yi[1] chü[3] shou[3] têng[1] lung[2] 'hu[3] pang,[3]
十 年 身 到 鳳 凰 池
shih[2] nien[2] shên[1] tao[4] fêng[4] 'huang[2] ch'ih.[2]

NOTE.—"The dragon-tiger list" is that published after the examinations for conferring the degree of Master of Arts. And "the phœnix pool" is the Imperial College at Peking.

479

To gain a degree. *Lit.*: The river fish *li* ascends the dragon gate.

河 鯉 登 龍 門
'Ho[2] li[3] têng[1] lung[2] mên.[2]

480

To stand alone on the sea-monster's head.

獨 占 鰲 頭
Tu[2] chan[1] ao[2] t'ou.[2]

NOTE.—The apparently unenviable position here indicated, stands for the very enviable one of coming out senior wrangler in any examination.

481

The attainment of literary honours depends on Fate, Fortune, Geomantic influences, the laying up of secret merit, and on study.

一 命。二 運。三 風 水
Yi[1] min,[4] êrh[4] yün,[4] sa[n][1] fêng[1] shui,[3]
四 積 陰 功。五 讀 書
ssŭ[4] chi[2] yin[1] kung,[1] wu[3] tu[2] shu.[1]

482

Any essay is good which gives a man his M.A.

中 了 文 章 總 是 好 的
Chung[4] liao[3] wên[2] chang[1] tsung[3] shih[4] 'hao[3] ti.[1]

483

Fear the lack of excellence in your production, not the lack of competence in your examiner.

業 患 不 能 精
Yeh[4] 'huan[4] pu[4] lêng[2] ching,[1]
無 患 有 司 之 不 明
wu[2] 'huan[4] yu[3] ssŭ[1] chih[1] pu[4] ming.[2]

484

Fear the lack of perfectness in your conduct, not the lack of honesty in your examiner.

行 患 不 能 成
Hsing[2] 'huan[4] pu[4] nêng[2] ch'êng,[2]
無 患 有 司 之 不 公
wu[2] 'huan[4] yu[3] ssŭ[1] chih[1] pu[4] kung.[1]

485

The candidate hopes to pass; the criminal fears the cell.

進 考 望 入 學。犯 罪 怕 坐 牢
Chin[4] k'ao[3] wang[4] ju[4] hsiao[2]; fan[4] tsui[4] p'a[4] tso[4] lao.[2]

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CHAPTER III.

LITERATI.

— 486 —

Studious men to growing corn a perfect likeness bear;
Unstudious men to jungle grass we may well compare.

學者如禾如稻
Hsiao^{2} chê^{2} ju^{2} ho^{2} ju^{2} tao^{4};
不學者如莠如草
Pu^{4} hsiao^{2} chê^{2} ju^{2} hao^{1} ju^{2} ts'ao.^{3}

— 487 —

A man chock full of learning up to his chin,
Needs stirring up to bring out that which is in.

文章脹齊頸。不提也不醒
Wên^{2} chang^{1} chang^{4} ch'i^{2} ching^{3}, pu^{4} t'i^{2} yeh^{3} pu^{4} hsing.^{3}

— 488 —

A pedant. *Lit.:* One whose mouth is full of particles.

滿嘴裏的之乎也者
Man^{3} tsui^{3} li^{3} ti^{1} chih^{1} hu^{1} yeh^{3} chê.^{2}

— 489 —

He is the true Bachelor of Arts who can clearly distinguish the uses of the seven particles.

之乎者也已焉哉
Chih^{1} hu^{1} chê^{2} yeh^{3} i^{3} yen^{1} tsai,^{1}
七字能分好秀才
ch'i^{1} tzŭ^{4} nêng^{2} fên^{1} hao^{3} hsiu^{4} ts'ai.^{2}

— 490 —

Without leaving his study, a Bachelor of Arts may understand the affairs of the empire.

秀才不出屋。能知天下事
Hsiu^{4} ts'ai^{2} pu^{4} ch'u^{1} wu,^{1} nêng^{2} chih^{1} t'ien^{1} hsia^{4} shih.^{4}

— 491 —

He who fails to become a perfect scholar, may still become a magistrate's clerk.

讀書不成方作吏
Tu^{2} shu^{1} pu^{4} ch'êng^{2} fang^{1} tso^{4} li.^{4}

492

Though you cannot obtain office, you are still a Bachelor of Arts.

求 不 倒 官。有 秀 才 在
Ch'iu[2] pu[4] tao[3] kuan,[1] yu[3] hsiu[4] ts'ai[2] tsai.[4]

493

He bored through his wall to steal his neighbour's light.

鑿 壁 偷 光
Tso[2] pi[3] t'ou[1] kuang.[1]

NOTE.—This indicates a poor but indefatigable student, such as *K'uang 'Hêng* (匡衡), who actually did this. He lived during the Han dynasty; and, though exceedingly poor, by his zeal and perseverance in study, he became a very learned man, and finally rose to the office of Prime Minister.

494

Scholars are their country's treasure, and the richest ornaments of a feast.

士 者 國 之 寶。儒 爲 席 上 珍
Shih[4] chê[2] kuo[2] chih[1] pao,[3] ju[2] wei[2] hsi[2] shang[4] chên.[1]

495

A Bachelor of Arts' kindness is but half a sheet of paper.

秀 才 人 情 紙 半 張
Hsiu[4] ts'ai[2] jên[2] ch'ing[2] chih[3] pan[4] chang.[1]

496

Scholars discuss reason; workmen what they are to eat.

讀 書 人 講 理。做 工 人 講 嘴
Tu[2] shu[1] jên[2] chiang[3] li[3]; tso[4] kung[1] jên[2] chiang[3] tsui.[3]

497

He whose learning is coarse and shallow, should not hang out the name of a scholar.

學 問 粗 疎。不 可 掛 讀 書 之 名
Hsiao[2] wên[4] ts'u[1] su,[2] pu[4] k'o[3] kua[4] tu[2] shu[1] chih[1] ming.[2]

498

A poor scholar accepts no pity.

寒 士 不 受 人 憐
'Han[2] shih[4] pu[4] shou[4] jên[2] lien.[2]

499

All look up to a famous scholar.

文 名 共 仰
Wên[2] ming[2] kung[4] yang.[3]

500

All scholars are brethren.

斯 文 同 骨 肉
Ssŭ[1] wên[2] t'ung[2] ku[3] jou.[4]

501

Bachelors of Art are not the sons of poverty; nor are Buddhist priests the sons of wealth.

秀 才 不 是 窮 家 子
Hsiu[4] ts'ai[2] pu[4] shih[4] ch'iung[2] chia[1] tzŭ[3];
和 尙 不 是 富 家 兒
'ho[2] shang[4] pu[4] shih[4] fu[4] chia[1] êrh.[2]

502

If you are a student of Confucius, you are bound to observe the rules of *Chou-Kung*.

既 讀 孔 子 之 書
Chi[3] tu[2] K'ung[3] Tzŭ[3] chih[1] shu,[1]
必 達 周 公 之 禮
pi[4] ta[2] Chou[1] Kung[1] chih[1] li.[3]

NOTE.—*Chou-Kung*, son of the famous *Wên Wang* (文王), and brother of the famous *Wu Wang* (武王), was himself famous for his wisdom and politics. Confucius longed to bring his principles and institutions into practice, and hence made them the subjects of his own teachings.

503

As a student—under one man: in office—over ten thousand.

學 在 一 人 之 下
Hsiao[2] tsai[4] yi[1] jên[2] chih[1] hsia[4]:
用 在 萬 人 之 上
yung[4] tsai[4] wan[4] jên[2] chih[1] shang.[4]

504

A scholar will serve those who appreciate him; and a lady will dress for those who please her.

士 爲 知 己 用。女 爲 悅 己 容
Shih[4] wei[4] chih[1] chi[3] yung[4]; nü[2] wei[4] yüeh[4] chi[3] yung.[2]

505

He who can handle a pen, will nowhere have need to beg.

手 拈 一 管 筆 到 處 不 求 人
Shou³ nien¹ yi¹ kuan³ pi,³ tao⁴ ch'u⁴ pu⁴ ch'iu² jên.²

506

When the mind is stored with learning, the bearing will be elegant.

腹 有 詩 書 氣 自 華
Fu² yu³ shih¹ shu¹ ch'i⁴ tzŭ⁴ hua.²

CHAPTER IV.

LITERATURE.

507

Whoever has read the *Tsêng-kuang* is able to converse.

讀了增廣會說話
Tu[2] liao[4] Tsêng[1]-kuang[3] ʻhui[4] shuo[1] ʻhua.[4]

NOTE.—The *Tsêng-kuang* or *Chien-pên-hsien-wên* (監本賢文), is a very valuable little book of proverbs, the whole of which is incorporated in this collection.

508

He who has read the *Yu-hsiao* well knows how to curse.

讀了幼學好設罵
Tu[2] liao[3] Yu[4]-hsiao[2] ʻhao[3] shê[4] ma.[3]

NOTE.—The *Yu-hsiao* is an encyclopedia, in four volumes, containing much useful and interesting matter. It begins with creation and astronomy, and runs through almost every imaginable subject, ending with a chapter on flowers and trees. There seems to be no justification whatever in the book itself for this proverb.

509

He who has read the *Chʻun-chʻiu* understands caution and gravity.

讀春秋曉得謹嚴
Tu[2] Chʻun[1]-chʻiu[1] hsiao[3] tê[2] chin[3] yen.[2]

NOTE.—This proverb is based on the general supposition that the *Chʻun-chʻiu*, or Spring and Autumn Annals, contains authoritative decisions on the conduct of men in high places; and it is taken for granted that the mere reading thereof, by official men, will produce in them a care to avoid such censure, and a desire to deserve such praise. Dr. Legge, however, denies that such decisions are to be found in the book, and says that it contains nothing but the most bare and brief statements of fact, without note or comment.

510

He who has read the *Tso-chuan* knows how to utter frivolous flatteries.

讀左傳曉得浮誇
Tu[2] Tso[3]-chuan[4] hsiao[3] tê[2] fou[2] kʻua.[1]

NOTE.—"*Tso-chuan*," *i. e.* the Commentary on the *Chʻun-chʻiu* written by *Tso Chʻiu-ming* (左邱明). For a full and interesting account of him and his work, see Dr. Legge's Classics, Vol 5, part 1, proligomena. It is difficult to see how this proverb can be appropriately said in reference to his writings.

511

He who has seen the *San-kuo* will be able to use strategy.

看 三 國 會 用 計
K'an⁴ San¹-kuo² hui⁴ yung⁴ chi.⁴

NOTE.—"The *San-kuŏ-chi* is a history of the period immediately after the After Han dynasty, when China was divided into the three Kingdoms of 魏 *Wei*, 蜀 *Shu*, and 吳 *Wu*." As this history abounds in tales of strategy the reason for this saying is pretty plain.

512

He who has seen the *Sun-tzŭ* will understand military tactics.

看 孫 子 知 用 兵
K'an⁴ Sun¹-tzŭ³ chih¹ yung⁴ ping.¹

NOTE.—*Sun-tzŭ* "is a treatise on military tactics in 13 sections, by *Sun Wu* (孫武), an officer in the service of the state *Wu*, during the 6th century B.C." See Wylie's "Notes on Chinese Literature," page 72.

513

He who has seen the Histories knows the affairs of the ancients.

看 綱 鑑 可 以 知 古 人 事 籍
K'an⁴ kang¹ chien⁴ k'o³ i³ chih¹ ku³ jên² shih⁴ chi.²

514

Books are alike the Empire over.

天 下 書 同 文
T'ien¹ hsia⁴ shu¹ t'ung² wên.²

515

Husbandry and letters are the two chief professions.

耕 讀 爲 本
Kêng¹ tu² wei² pên.³

516

The tongue weaves for clothes; the pen tills for food.

舌 織 而 衣。筆 耕 而 食
Shê² chih¹ êrh² i¹; pi³ kêng¹ êrh² shih.²

517

There are pictures in poems, and poems in pictures.

詩 中 有 畫。畫 中 有 詩
Shih¹ chung¹ yu³ 'hua,⁴ 'hua⁴ chung¹ yu³ shih.¹

518

In all famous sects there are fields of enjoyment.

名 教 中 自 有 樂 地
Ming[2] chiao[4] chung[1] tzŭ[4] yu[3] lê[4] yeh.[3]

NOTE.—This, though a general saying, is mostly used in reference to the enjoyments reaped in literary pursuits.

519

Poetry and letters do not neglect three generations.

詩 書 不 負 三 代
Shih[1] shu[1] pu[4] fu[4] san[1] tai.[4]

520

He who has read the works of *Sun* and *Wu*, can understand the art of war.

讀 孫 吳 之 書 可 以 知 戰
Tu[2] Sun[1] Wu[2] chih[1] shu[1] k'o[3] i[3] chih[1] chan.[4]

NOTE.—*Sun Pin* (孫臏), an officer in the state of *Ch'i* (齊) in the sixth century B.C. *Wu Ch'i* (吳起), an officer in the state of *Wei* (魏) in the fourth century B.C. He wrote a work on military affairs entitled *Wu-tzŭ* (吳子); in which he discourses on "National Resources, Estimate of the hostile force, Control of the military, Discussion regarding Military affairs, and Rousing the troops." See Wylie's "Notes on Chinese Literature," page 72. See also the *Yu-hsiao* (幼學), section *Wu-chih* (武職).

521

He who has seen maps knows the aspect of the empire.

看 地 理 便 知 天 下 形 勢
K'an[4] ti[4] li[3] pien[4] chih[1] t'ien[1] hsia[4] hsing[2] shih.[4]

CHAPTER V.

SCHOOLS.

522

Undignified teaching proves a lazy master.

教 不 嚴 師 之 惰
Chiao⁴ pu⁴ yen² shih¹ chih¹ to.⁴

523

If you are a miser do not educate your son; and if you wish to hide his faults pay no heed to his teacher.

惜 錢 莫 教 子。護 短 莫 從 師
Hsi² ch'ien² mo⁴ chiao⁴ tzŭ³; hu⁴ tuan² mo⁴ ts'ung² shih.¹

524

When a teacher is dignified, teaching is respected.

師 嚴 則 道 尊
Shih¹ yen² tsê² tao⁴ tsun.¹

525

If there is no oil in the lamp the wick is wasted in vain.

燈 盞 無 油 枉 費 心
Têng¹ chan³ wu² yu² wang³ fei⁴ hsin.¹

NOTE.—The teacher wastes his strength when pupils will not try to learn.

526

When a rich man becomes poor he becomes a teacher,

財 主 敗 落 便 教 書
Ts'ai² chu³ pai⁴ lo⁴ pien⁴ chiao⁴ shu.¹

527

If he sets small tasks, his employers think him lazy; if he gives much work, his scholars cannot get through it.

課 少 了 主 人 嫌 懶 惰.
K'o⁴ shao³ liao³ chu³ jên² hsien² lan³ to⁴;
功 多 了 弟 子 道 難 爲
kung¹ to¹ liao³ ti⁴ tzŭ³ tao⁴ nan² wei.²

528

If you employ a teacher, employ one with a name.

請 師 當 請 名 人

Ch'ing^{3} shih^{1} tang^{1} ch'ing^{3} ming^{2} jên.^{2}

529

Who teaches me a day is my father for life.

一 日 之 師 終 身 爲 父

Yi^{1} jih^{4} chih^{1} shih^{1} chung^{1} shên^{1} wei^{2} fu.^{4}

CHAPTER VI.

STUDY.

530

If he can study, the peasant's son may become a peer;
And a nobleman's son who can't, must come down from his sphere.

能 學 則 庶 民 之 子 爲 公 卿
Nêng² hsiao² tsê² shu⁴ min² chih¹ tzŭ³ wei² kung¹ ch'ing¹;
不 學 則 公 卿 之 子 爲 庶 民
Pu⁴ hsiao² tsé² kung¹ ch'ing¹ chih¹ tzŭ³ wei²₀ shu⁴ min.²

531

Books of antiquity still a relish yield;
And no year of famine knows the inkstone field.

自 古 書 有 味。硯 田 無 惡 歲
Tzŭ⁴ ku³ shu¹ yu³ wei⁴; yen⁴ t'ien² wu² o⁴ sui.⁴

532

Content in cotton, pleased with homely food,
You'll find the Odes and History always good.

布 衣 煖。菜 根 香。詩 書 滋 味 長
Pu⁴ i¹ nuan,³ ts'ai⁴ kên¹ hsiang,¹ shih¹ shu¹ tzŭ¹ wei⁴ ch'ang.²

533

Natural endowments are precious to a man;
But, gain the prize without hard study, no one can.

天 資 高。學 力 到
T'ien¹ tzŭ¹ kao¹; hsiao² li⁴ tao.⁴

534

Where the sound of reading's heard, that house must gain renown;
Where there is but the sound of song, that house must be o'erthrown.

家 有 書 聲 家 必 興
Chia¹ yu³ shu¹ shêng¹ chia¹ pi⁴ hsing¹;
家 有 歌 聲 家 必 傾
Chia¹ yu³ ko¹ shêng¹ chia¹ pi⁴ ch'ing.¹

535

If you only apply your mind to the task,
Why trouble about mastering it, I ask?

只 要 用 心 讀。何 愁 書 不 熟
Chih³ yao⁴ yung⁴ hsin¹ tu², ʻho² chʻou² shu¹ pu⁴ shou²?

536

However stupid sons and grandsons may be, they must read the classics.

子 孫 雖 愚。經 書 不 可 不 讀
Tzŭ³ sun¹ sui¹ yü,² ching¹ shu¹ pu⁴ kʻo³ pu⁴ tu.²

537

Three years' reading is not so good as to hear the explanation.

三 年 讀 書 不 如 聽 講
San¹ nien² tu² shu¹ pu⁴ ju² tʻing¹ chiang.³

NOTE.—This refers to the ordinary native method of first committing the books to memory, and afterwards listening to the explanation of them.

538

Learning is far more precious than gold.

黃 金 有 價。書 無 價
Huang² chin¹ yu³ chia⁴, shu¹ wu² chia.⁴

539

They are only horses and cows in clothes who neglect the study of the past and present.

人 不 學 古 今。馬 牛 面 襟 裾
Jên² pu⁴ hsiao² ku³ chin¹, ma³ niu² mien⁴ chin¹ chü¹.

540

If study be neglected in youth, what will you do in old age?

幼 不 學。老 何 爲
Yu⁴ pu⁴ hsiao², lao³ ʻho² wei²?

541

He who neglects to study diligently in youth, will, when white-headed, repent that he put it off until too late.

少 年 不 知 勤 學 早
Shaǫ[3] nien[2] pu[4] chih[1] ch'in[2] hsiao[2] tsao,[3]
白 頭 方 悔 讀 書 遲
pai[2] t'ou[2] fang[1] ?hui[3] tu[2] shu[1] ch'ih.[2]

——— 542 ———

Study which does not daily advance will daily retrograde.

功 夫 不 日 進 則 日 退
Kung[1] fu[1] pu[4] jih[4] chin[4] tsê[2] jih[4] t'ui.[4]

——— 543 ———

He who cannot understand the classics had better return to the plough.

學 經 不 明 不 如 歸 耕
Hsiao[2] ching[1] pu[4] ming[2] pu[4] ju[2] kuei[1] kêng.[1]

——— 544 ———

Most things are easy to learn, but hard to master.

千 般 易 學。一 竅 難 得
Ch'ien[1] pan[1] yi[4] hsiao,[2] yi[1] ch'iao[4] nan[2] tê.[2]

——— 545 ———

You cannot open a book without learning something.

開 卷 有 益
K'ai[1] chüan[4] yu[3] i.[2]

——— 546 ———

Very studious. *Lit.:* To rub away an iron ink-slab.

磨 穿 鐵 硯
Mo[2] ch'uan[1] t'ieh[3] yen.[4]

——— 547 ———

It is essential to know the meaning of *real* words, and the use of particles.

實 字 求 解。虛 字 求 神
Shih[2] tzŭ[4] ch'iu[2] chieh[1], hsü[1] tzŭ[4] ch'iu[2] shên.[2]

NOTE.—The "particles," called *hsü-tsŭ* or "*empty* words", are such as 之, sign of the genitive case; 乎, an exclamation; 也, a final; 者, a disjunctive; 已, also a final, denoting completion or conclusion; 焉, an initial; and 哉 also an exclamation. All others are *shih-tsŭ* or "real words." This is the principal, if not the only grammatical distinction common amongst the Chinese. *Grammar* forms no part of a native scholar's education. And, though it may not be correct to say that there is no grammar of the Chinese language, it is certainly correct to say that the Chinese themselves have no grammar of it.

548

Every character must be chewed to get out its juice.

字 字 要 咬 出 汁 漿 來
Tzŭ[4] tzŭ[4] yao[4] yao[3] ch'u[1] chih[1] chiang[1] lai.[2]

549

Study thoroughly and think deeply.

熟 讀 深 思
Shou[2] tu[2] shên[1] ssŭ.[1]

550

Learning cannot be gulped down. *Lit.:* You cannot swallow dates whole.

不 能 囫 圇 吞 棗
Pu[4] nêng[2] ʻhu[2] lün[2] tʻun[1] tsao.[3]

551

The student must not listen to chatter under his window; he must with undivided attention study the Sages.

兩 耳 不 聽 窗 外 事
Liang[3] êrh[3] pu[4] tʻing[1] chʻuang[1] wai[4] shih[4];
一 心 只 讀 案 前 書
yi[1] hsin[1] chih[3] tu[2] an[4] chʻien[2] shu.[1]

552

He who burns his lamp till three o'clock, and is up with the cocks at five, is a resolute student indeed.

三 更 燈 火 五 更 鷄
San[1] kêng[1] têng[1] ʻhuo[3] wu[3] kêng[1] chi,[1]
正 是 男 兒 立 志 時
chêng[4] shih[4] nan[2] êrh[2] li[4] chih[4] shih.[2]

553

Your study goes on like a flowing stream.

讀 書 如 流 水
Tu[2] shu[1] ju[2] liu[2] shui.[3]

554

Good students resemble workers in hard wood.

善 學 者 如 攻 堅 木
Shan[4] hsiao[2] chê[3] ju[2] kung[1] chien[1] mu.[4]

555

Be diligent in study, for every character is worth thousands of gold.

讀書須用意。一字值千金
Tu[2] shu[1] hsü[1] yung[4] i[4], yi[1] tzŭ[4] chih[2] ch'ien[1] chin.[1]

556

To amass gold by millions is not like a clear understanding of the classics.

積金千萬兩。不如明解經書
Chi[4] chin[1] ch'ien[1] wan[4] liang[3], pu[4] ju[2] ming[2] chieh[3] ching[1] shu.[1]

557

Knowledge comes by study, ignorance follows its neglect.

人學始知道。不學亦枉然
Jên[2] hsiao[2] shih[3] chih[1] tao[4], pu[4] hsiao[2] i[4] wang[3] jan.[2]

558

All pursuits are mean in comparison with that of learning.

世間萬般皆下品
Shih[4] chien[1] wan[4] pan[1] chieh[1] hsia[4] p'in[3];
思量惟有讀書高
ssŭ[1] liang[2] wei[2] yu[3] tu[2] shu[1] kao.[1]

559

Some study shows the need of more.

學然後知不足
Hsiao[2] jan[2] hou[4] chih[1] pu[4] tsu.[2]

560

Three day's neglect of study leaves one's conversation flavourless.

三日不讀書語言無味
San[1] jih[4] pu[4] tu[2] shu[1] yü[3] yen[2] wu[2] wei.[4]

561

By eating we overcome hunger; and by study ignorance.

以吃愈餓。以學愈愚
I[3] ch'ih[1] yü[4] chi[1]; i[3] hsiao[2] yü[4] yü.[2]

562

In study—fix your mind on the Sages; in office—on your prince and country.

讀 書 志 在 聖 賢
Tu² shu¹ chih⁴ tsai⁴ shêng⁴ hsien²;
爲 官 心 存 君 國
wei² kuan¹ hsin¹ ts'un² chün¹. kuo.²

563

You may study to old age and yet have things to learn.

做 到 老 學 不 了
Tso⁴ tao⁴ lao³ hsiao² pu⁴ liao.³

564

Read ancient essays and know how to compose modern ones.

讀 古 文 曉 得 做 時 文
Tu² ku³ wên² hsiao³ tê² tso⁴ shih² wên.²

565

Learning dyes a man more than the colour vermilion or black.

學 之 染 人 勝 於 丹 青
Hsiao² chih¹ jan³ jên² shêng⁴ yü² tan¹ ch'ing.¹

566

Learning is a treasure which follows its owner everywhere.

書 乃 隨 身 之 寶
Shu¹ nai³ sui² shên¹ chih¹ pao.³

567

In learning there is neither old nor young; the most intelligent takes precedence.

學 無 老 少。達 者 爲 先
Hsiao² wu² lao³ shao³; ta² chê² wei² hsien.¹

568

In learning length of study goes for nothing; the most intelligent becomes master.

學 無 前 後。達 者 爲 師
Hsiao² wu² ch'ien² hou⁴; ta² chê³ wei² shih.¹

569

Past and present times supply unlimited stores of knowledge, but a man's capacity is limited.

古 今 之 事 理 無 窮
Ku[3] chin[1] chih[1] shih[4] li[3] wu[2] ch'iung,[2]
一 人 之 知 識 有 限
yi[1] jên[2] chih[1] chih[1] shih[4] yu[3] hsien.[4]

570

Having a chance to use one's reading, we regret that it is so meagre; having accomplished a task, we begin to appreciate its difficulty.

書 到 用 時 方 恨 少
Shu[1] tao[4] yung[4] shih[2] fang[1] 'hên[4] shao[3]:
事 從 經 過 始 知 難
shih[4] ts'ung[2] ching[1] kuo[4] shih[3] chih[1] nan.[2]

571

No pleasure equals the pleasure of study.

最 樂 莫 如 讀 書 爲 善
Tsui[4] lê[4] mo[4] ju[2] tu[2] shu[1] wei[2] shan.[4]

572

Rich families have no necessity to buy fertile fields; and study will be sure to yield its thousand measures of rice.

富 家 不 用 買 良 田
F'u[4] chia[1] pu[4] yung[4] mai[3] liang[2] t'ien[2];
書 中 自 有 千 鍾 粟
shu[1] chung[1] tzŭ[4] yu[3] ch'ien[1] chung[1] su.[2]

573

Who live in peace have no necessity to rear lofty halls; and study will be sure to yield its golden house.

安 居 不 用 架 高 堂
An[1] chü[1] pu[4] yung[4] chia[4] kao[1] t'ang[2];
書 中 自 有 黃 金 屋
shu[1] chung[1] tzŭ[4] yu[3] 'huang[2] chin[1] wu.[1]

574

Don't trouble yourself over the absence of a good go-between to negociate a marriage for you, for study will provide you with a lady beautiful as jade.

娶 妻 莫 恨 無 良 媒
Ch'ü[3] ch'i[1] mo[4] hên[4] wu[2] liang[2] mei,[2]
書 中 有 女 顏 如 玉
shu[1] chung[1] yu[3] nü[2] yen[2] ju[2] yü.[4]

NOTE.—What more powerful inducements to study, than those mentioned in the three preceding proverbs, could be set before the mind of the youthful studen

575

Extensive reading is a priceless treasure.

讀 得 書 多 無 價 寶
Tu[2] tê[2] shu[1] to[1] wu[2] chia[4] pao.[3]

576

Don't complain of the trouble of having to master so many classics and histories, but fear lest your leisure should be too limited.

莫 厭 經 史 煩。只 恐 工 夫 少
Mo[4] yen[4] ching[1] shih[3] fan,[2] chih[3] k'ung[3] kung[1] fu[1] shao.[3]

577

Would you know the affairs of the empire, read the works of the ancients.

欲 知 天 下 事。須 讀 古 人 書
Yü[4] chih[1] t'ien[1] hsia[4] shih,[4] hsü[1] tu[2] ku[3] jên[2] shu.[1]

SECTION VI.—FACETIÆ.

CHAPTER I.

RIDICULOUS CONDUCT.

578

He who acts *Chia Kuan* in a hulling-mortar hat,
Both pounds himself to death, and proves himself a flat.

戴 碓 臼 跳 加 官。擂 死 不 好 看
Tai^{4} tui^{4} chiu^{4} t'iao^{4} Chia^{1} Kuan,^{1} lei^{2} ssŭ^{3} pu^{4} hao^{3} k'an.^{4}

NOTE.—Theatrical performances are popularly supposed to have been originated by the second emperor of the *T'ang* Dynasty, *T'ai Tsung* (太 宗), whose reign dates from A.D. 627. And *Chia Kuan*, the actor who opens the play by a majestic march across the stage, is supposed to represent *T'ai Tsung's* prime minister *Wei Chêng* (魏 徵).

579

The pig for his blackness is mocked by the crow;
Who of his own ugliness nothing doth know.

老 鴉 笑 猪 黑。自 醜 不 覺 得
Lao^{3} ya^{1} hsiao^{4} chu^{1} hê^{1}; tzŭ^{3} ch'ou^{3} pu^{4} chiao^{4} tê.^{2}

580

Ridiculous ambition. *Lit.:* The sparrow flying after the hawk.

麻 鵲 跟 倒 鷂 子 飛
Ma^{2} ch'iao^{3} kên^{1} tao^{3} yao^{4} tzŭ^{3} fei.^{1}

581

The sheep's tail is too small to cover its own rump.

羊 尾 巴 蓋 不 倒 羊 屁 股
Yang^{2} wei^{3} pa^{1} kai^{4} pu^{4} tao^{3} yang^{2} p'i^{4} ku.^{3}

NOTE.—And yet it would try to cover another's therewith!

582

He leaps over the fish basket to feed on bean curd.

跳 過 魚 籃 吃 豆 腐
T'iao^{4} kuo^{4} yü^{2} lan^{2} ch'ih^{1} tou^{4} fu.^{3}

583

To make ridiculous assumptions. *Lit.:* When the monkey puts on the devil's mask, what a big face he has!

猴 子 戴 鬼 臉。好 大 面 孔
'Hou^{2} tzŭ^{3} tai^{4} kuei^{3} lien,^{3} 'hao^{3} ta^{4} mien^{4} k'ung.^{3}

584

Foolish presumption. *Lit.:* To wield the axe before *Pan's* door.

班 門 弄 斧
Pan^{2} mên^{2} nung^{4} fu.^{3}

NOTE.—*Pan* or *Lu Pan* (魯 班), the present god of carpenters; anciently a very skilful carpenter in the state of *Lu*.

585

He who weeps at a play distresses himself for the ancients.

看 戲 的 流 眼 淚。替 古 人 耽 憂
K'an^{4} hsi^{4} ti^{1} liu^{2} yen^{3} lei,^{4} t'i^{4} ku^{3} jên^{2} tan^{1} yu.^{1}

586

The fisherman in the water groping for fish, pities the fisherman in a boat fishing with a net.

踹 脚 坑 的 憐 憫 打 絲 網 的
Ts'ai^{3} chiao^{3} k'êng^{1} ti^{1} lien^{2} min^{3} ta^{3} ssŭ^{1} wang^{3} ti.^{1}

587

To make a vain attempt. *Lit.:* To try to ring a wooden bell.

撞 木 鐘 的
Chuang^{1} mu^{4} chung^{1} ti.^{1}

588

The elder brother should not laugh at the second.

大 哥 莫 笑 二 哥
Ta^{4} ko^{1} mo^{4} hsiao^{4} êrh^{4} ko.^{1}

589

To confouned distinctions. *Lit.:* To comb the beard and hair together.

鬍 子 頭 髮 一 把 梳
'Hu^{2} tzŭ^{3} t'ou^{2} fa^{3} yi^{1} pa^{3} shu.^{1}

590

To eat greedily. *Lit.*: To take off the top of the skull, and pour the food in there.

揭 開 頂 瓜 皮。把 飯 倒 進 去
Chieh[1] k'ai[1] ting[3] kua[1] p'i,[2] pa[3] fan[4] tao[3] chin[4] ch'ü.[4]

591

To fix up ornamental wild beasts' heads on the roof of a thatched cottage.

茅 屋 安 獸 頭
Mao[2] wu[1] an[1] shou[4] t'ou.[2]

592

She is a silly hen that sits on duck eggs: and she is a silly old grandmother that pets her daughter's child.

癡 鷄 母 · 甩 鴨 娃
Ch'ih[2] chi[1] mu[3] pao[4] ya[1] wa[1];
癡 家 婆 疼 外 孫
ch'ih[2] chia[1] p'o[2] t'êng[2] wai[4] sun.[1]

593

Vain expectations. *Lit.*: He only hopes that his calabash will grow as large as heaven.

只 望 · 葫 蘆 天 樣 大
Chih[3] wang[4] hu[2] lu[2] t'ien[1] yang[4] ta.[4]

594

To act the dog in the manger.

站 住 毛 厮 不 阿 尿
Chan[4] chu[4] mao[2] ssŭ[1] pu[4] o[1] sui.[1]

NOTE.—The literal meaning of this saying is rather too coarse for translation.

595

Though his boat is in the river he refuses to wash it.

落 得 河 水 不 洗 船
Lo[4] tê[2] ho[2] shui[3] pu[4] hsi[3] ch'uan.[2]

596

Absurdly lazy. *Lit.*: To use the rump to open the door.

用 屁 股 打 門
Yung[4] p'i[4] ku[3] ta[3] mên.[2]

597

To hold as virtues in one's self what we consider to be vices in others.

別 人 屁 臭。自 己 屁 香
P'ieh[2] jên[2] p'i[4] ch'ou,[4] tzŭ[4] chi[3] p'i[4] hsiang.[1]

NOTE.—This proverb, more exprssive than elegant, strikingly resembles the Greek one, Βδέειν λιβάνωτον, given on page 159 of Bohn's "Hand-book of Proverbs."

598

He dare not swallow for fear of bone; and he dare not spit it out for fear there is flesh.

吞 了 怕 是 骨 頭。吐 了 怕 是 肉
T'un[1] liao[3] p'a[4] shih[4] ku[3] t'ou[2]; t'u[3] liao[3] p'a[4] shih[4] jou.[4]

599

A blind man going up into a mountain to survey the scenery.

瞎 子 上 山 看 景 緻
Hsia[2] tzŭ[3] shang[4] shan[1] k'an[4] ching[3] chih.[4]

600

To dupe one's self. *Lit.*: In blowing the nose to blind the eyes.

揑 著 鼻 子 誑 眼 睛
Nieh[1] cho[2] pi[2] tzŭ[3] k'uang[2] yen[3] ching.[1]

601

The carpenter makes a cangue, and cangues himself.

木 匠 做 枷 自 枷 自
Mu[4] chiang[1] tso[4] chia[1] tzŭ[4] chia[1] tzŭ.[4]

18667

CHAPTER II.

JOKES.

— 602 —

Fans were originally surnamed Shake;
And Shake often tries his escape to make.

扇 子 本 姓 搖。搖 起 就 跑
Shan⁴ tzŭ³ pên³ hsing⁴ Yao²; Yao² ch'i³ chiu⁴ p'ao.³

— 603 —

The Little-Drum star rises in the eastern, sets in the western sky:
If you can recite this seven times over in one breath, so can I.

鼓 兒 星 東 邊 起 西 邊 落
Ku³ êrh² hsing¹ tung¹ pien¹ ch'i³ hsi¹ pien¹ lo⁴;
你 念 七 遍 過。我 念 七 遍 過
Ni³ nien⁴ ch'i¹ pien⁴ kuo⁴ wo³ nien⁴ ch'i¹ pien⁴ kuo.⁴

NOTE.—Besides meaning "what you can do I can," this ditty is used playfully as suggested in the second line, for a test of length of breath, and power of utterance.

— 604 —

When there's aught to do, the more the better; not so when there's aught to eat.

人 多 好 做 活。人 少 好 吃 喝
Jên² to¹ 'hao³ tso⁴ 'huo²; jên² shao³ hao³ ch'ih¹ 'ho.¹

— 605 —

When the cat's away, the rats come out to stretch their loins.

貓 兒 去 老 鼠 出 來 伸 腰
Mao¹ êrh² ch'ü⁴ lao³ shu³ ch'u¹ lai² shên¹ yao.¹

— 606 —

As easy as for a scabbed-head to kill flies on his pate.

癩 瘌 頭 上 打 蒼 蠅 一 打 一 個
La¹ li² t'ou² shang⁴ ta³ ts'ang¹ ying¹ yi¹ ta³ yi¹ ko.⁴

607

As easy as to catch a flea in the stern of a pair of trousers.

褲 襠 裏 捉 狗 蚤 一 定 有 準
K'u⁴ tang¹ li³ cho¹ kou³ tsao³ yi¹ ting⁴ yu³ chun.³

608

We have eyed each other well; now, are we good-looking or not?

你 看 我 我 看 你。好 看 不 好 看
Ni³ k'an⁴ wo³ wo³ k'an⁴ ni³; 'hao³ k'an⁴ pu⁴ 'hao³ k'an⁴?

609

Who can bet on the goodness of his own eyesight may eat the largest sugar plum.

賭 眼 色 吃 大 糖
Tu³ yen³ sê⁴ ch'ih¹ ta⁴ t'ang.²

NOTE.—Said in joke when requesting one to make choice out of many things that are alike.

610

You can't catch wild beasts without a net.

無 張 打 野
Wu² chang¹ ta³ yeh.¹

611

He is a fool who waits for a servant maid.

癡 漢 等 丫 頭
Ch'ih² 'han⁴ têng² ya¹ t'ou.²

NOTE.—She won't come, and so he will be made a fool of.

612

Lots of bustle for little profit. *Lit.*: A *Hsün Ssŭ* in official lodgings—a very bustling yamen!

巡 司 打 公 館 熱 鬧 衙 門
Hsün² ssŭ¹ ta³ kung¹ kuan³ jê⁴ nao⁴ ya² mên.²

NOTE.—*Hsün ssŭ* or *Jên I ssŭ* (仁義司), a very small mandarin.

613

If one breaks wind every body starts.

各 人 打 屁 各 人 驚
Ko⁴ jên² ta³ p'i⁴ ko⁴ jên² ching.¹

614

To flit and forget to take one's wife.

徙 宅 忘 妻

Hsi^{3} chai^{2} wang^{4} ch'i.^{1}

615

Bundle, umbrella, and I.

包 袱 雨 傘 我

Pao^{1} fu^{2} yü^{3} san^{3} wo.^{3}

NOTE.—The case here supposed is that of an absent minded-traveller who, setting out on his journey with three things, namely his bundle, his umbrella, and himself, gets confused, and thinks he has lost something. Says he "here's my bundle, and here's my umbrella, but where am I?" The use of this proverb is to banter men with bad memories.

616

To wear a summer hat when worshipping at the new year—very hot!

戴 凉 帽 出 天 方。熱 得 狠

T'ai^{4} liang^{2} mao^{4} ch'u^{1} t'ien^{1} fang^{1}—jê^{4} tê^{2} 'hên^{3}!

NOTE.—*T'ien-fang* is that quarter of the heavens in which *hsi-shên* (喜神), a god of happiness, is supposed to reside for any current year. This locality is revealed yearly by the Imperial almanac. On the first day of the year the males, supposing that the *tien fang* be in the south, will go out to the south side of their dwelling, and facing the south perform their prostrations. At this time it is too cold, of course, to wear summer hats, and this proverb is used to laugh down any such foolish ardency.

617

To wear fur coats in summer.

六 月 天 穿 皮 襖

Lu^{4} yüeh^{4} t'ien^{1} ch'uan^{1} p'i^{2} ao.^{3}

NOTE.—This is used in banter to one refusing to lend a helping hand on the plea of slight sickness and being so clothed. It also designates ignorance of what is proper.

CHAPTER III.

ABSURD MISTAKES.

618

Misunderstanding that which has been said,
He into mistaken curses is led.

聽 錯 話。嗐 錯 罵
T'ing[1] ts'o[4] 'hua,[4] shê[1] ts'o[4] ma.[4]

619

To guess a superior man's mind by a mean man's heart.

以 小 人 之 心。度 君 子 之 腹
I[3] hsiao[3] jên[2] chih[1] hsin,[1] tu[4] chün[1] tzŭ[3] chih[1] fu.[2]

620

To put any thing into *Li-mi's* hand.

投 到 李 密 手 裏 去 了
T'ou[2] tao[4] Li[4] Mi[4] shou[3] li[3] ch'ü[4] liao.[4]

NOTE.—*Li Mi*, a rebel leader at the commencement of the *T'ang* dynasty, noted as much for his abilities as feared for his rapacity. This proverb in its meaning and use almost corresponds to ours:—"It is hard to get butter out of a dog's throat."

621

To dam water with sand.

抓 沙 抵 水
Chua[1] sha[1] ti[2] shui.[3]

622

To feed on fancies. *Lit.:* To look up at plums to quench one's thirst; to draw a loaf to satisfy one's hunger.

望 梅 止 渴。畫 餅 充 饑
Wang[4] mei[2] chih[3] k'o[3]; 'hua[4] ping[3] ch'ung[1] chi.[1]

623

To add fuel to put out a fire.

抱 薪 救 火
P'ao[4] hsin[1] ch'iu[4] 'huo.[3]

624

To fill up a well with snow.

挑 雪 填 井
T'iao[1] hsüeh[3] t'ien[2] ching.[3]

625.

Embracing the lamp-stand he dazzles himself with the light.

抱 着 燈 盞 閪 住 亮
Pao[4] cho[2] têng[1] t'ai[2] tou[4] chu[4] liang.[4]

626

To seek the ass you are riding on.

騎 驢 覓 驢
Ch'i[2] lü[2] mi[4] lü.[2]

627

To catch a fish and forget to take away the basket.

得 魚 忘 筌
Tê[2] yü[2] wang[4] ch'ien.[2]

628

To open one's door and bow in a thief.

開 門 揖 盜
K'ai[1] mên[2] i[1] tao.[4]

629

To fell a tree to catch a blackbird.

砍 倒 樹 捉 八 哥
K'an[3] tao[3] shu[4] cho[1] pa[1] ko.[1]

630

To buy a dried fish in order to spare its life, is to know no difference between life and death.

買 乾 魚 放 生。不 知 死 活
Mai[3] kan[1] yü[2] fang[4] shêng,[1] pu[4] chih[1] ssü[3] 'huo.[2]

631

He who dresses in leaf-made clothes when going to put out a fire, provokes calamity on himself.

着 蓑 衣 救 火。惹 禍 上 身
Cho[2] so[1] i[1] ch'iu[1] 'huo,[3] jê[3] 'huo[4] shang[3] shên.[1]

632

To be idle at home, diligent abroad.

家 懶 外 勤
Chia[1] lan[3] wai[4] ch'in.[2]

633

To boil carrots and garlic together is a sad blunder in cooking.

紅 蘿 蔔 炒 大 蒜 亂 炒 菜
'Hung[2] lo[2] p'u[2] ch'ao[3] ta[4] shan[4] lan[4] ch'ao[3] ts'ai.[4]

634

To offer the Filial Classic for sale at the door of Confucius.

孔 子 門 前 賣 孝 經
K'ung[3] tzŭ[3] mên[2] ch'ien[2] mai[4] hsiao[4] ching.[1]

635

To rear a tortoise shut up in a jar.

關 得 罈 子 裏 養 烏 龜
Kuan[1] tê[2] t'an[2] tzŭ[3] li[3] yang[3] wu[1] kuei.[1]

636

To ask a blind man the way.

問 道 於 盲
Wên[4] tao[4] yü[1] mang.[2]

637

To ask instruction of a fool.

求 教 於 愚 人
Ch'iu[2] chiao[4] yü[1] yü[2] jên.[2]

638

To carry a guitar into a mill, and play to the oxen.

抱 琵 琶 進 磨 坊。對 牛 彈 琴
Pao[4] p'i[2] p'a[1] chin[4] mo[2] fang,[1] tui[4] niu[2] t'an[2] ch'in.[2]

639

To raise an army when the war is over, and regret one's lateness.

過 後 興 兵。悔 太 遲
Kuo[4] 'hou[4] hsing[1] ping,[1] 'hui[3] t'ai[4] ch'ih.[2]

640

To drag for the reflected moon in the water.

水 裏 撈 明 月

Shui³ li³ lao¹ ming² yueh.⁴

641

To make a pickaxe in a silversmith's shop.

銀 匠 舖 裏 打 鋤 頭

Yin² chiang⁴ p'u⁴ li³ ta³ ch'u² t'ou.²

642

To make gold locks, in a blacksmith's shop.

鐵 匠 舖 裏 打 金 鎖

T'ieh³ chiang⁴ p'u⁴ li³ ta³ chin¹ so.³

643

To stir sesamum seeds and beans together.

蘇 子 攪 豆 子

Ma² tzŭ³ chiao³ tou⁴ tzŭ.³

NOTE.—*i. e.* to mix up incongruous things.

644

To look for bones in an egg.

雞 蛋 裏 頭 挑 骨 頭

Chi¹ tan⁴ li³ t'ou² t'ao¹ ku³ t'ou.²

645

To drop into water to grasp the foam.

落 水 撈 水 泡

Lo⁴ shui³ ch'in² shui³ p'ao.⁴

646

To shoot a sparrow with a large cannon.

大 礮 打 麻 雀

Ta⁴ p'ao⁴ ta³ ma² ch'iao.³

647

To scratch one's calf through top boots.

隔 靴 子 抓 癢

Ko² hsüeh¹ tzŭ³ chua¹ yang.³

648

To act in ignorance of the head and tail.

不 曉 得 頭 尾 做 事

Pu⁴ hsiao³ tê² t'ou² wei³ tso⁴ shih.⁴

649

To leave anything unfinished.

屙 屎 不 揩 屁 股

O[1] shih[3] pu[4] k'ai[1] p'i[1] ku.[3]

NOTE.—This proverb is rather too coarse for a literal translation.

650

To buy a cat in a bag.

隔 口 袋 買 貓

Ko[2] k'ou[3] tai[4] mai[3] mao.[1]

651

To fight the wall after the thieves have gone.

强 盜 過 後 殺 壁 子

Ch'iang[2] tao[4] kuo[4] 'hou[4] sha[1] pi[3] tzŭ.[3]

SECTION VII.—ON FORTUNE.

CHAPTER I.

FATE.

652

Robberies and fires,
Come as fate requires.

賊 刼 火 燒。命 裏 所 招
Tsei² chieh² ʻhuo³ shao,¹ ming⁴ li³ so³ chao.¹

653

Thunderbolts and fires,
Come as fate requires.

雷 打 火 燒。命 裡 所 招
Lei² ta³ ʻhuo³ shao,¹ ming⁴ li³ so³ chao.¹

654

Falling walls and fires,
Come as fate requires.

牆 打 火 燒。命 之 所 招
Chʻiang² ta³ ʻhuo³ shao,¹ ming⁴ chih¹ so³ chao.¹

655

Fated—you must each other greet;
Not so—you won't each other meet.

有 緣 遇 着。無 緣 錯 過
Yu³ yüan² yü⁴ cho¹; wu² yüan² tsʻo⁴ kuo.⁴

656

If you're born lucky no scheming is needed;
And if your heart's good leave fasting unheeded.

命 好 不 用 乖。心 好 不 用 齋
Ming⁴ hao³ pu⁴ yung⁴ kuai¹; hsin¹ hao³ pu⁴ yung⁴ chai.¹

657

Happiness we'll together share;
Misery we'll together bear.

有 福 同 享。有 禍 同 當
Yu³ fu² tʻung² hsiang³; yu³ ʻhuo⁴ tʻung² tang.¹

658

Where'er six horoscopic harmonies you see,
That man will get on well wherever he may be.

命裡帶六合。處處合得着
Ming⁴ li³ tai⁴ lu⁴ ho,² ch'u⁴ ch'u⁴ ho² tê² cho.¹

659

Both riches and honours are settled by fate;
Their time of arrival each man must await.

富貴命裡排。各自等時來
Fu⁴ kuei⁴ ming⁴ li³ p'ai²; ko⁴ tzŭ⁴ têng² shih² lai.²

660

When both the heart and the fate are right,
He will to old age in wealth delight.
When the heart is right and the fate is wrong,
Shielding him must to the gods belong.
When fate is right and the heart is wrong,
He will fall in his road half way along.
When both the heart and the fate are wrong,
Penury's griefs he'll struggle among.

心好命又好。富貴直到老
Hsin¹ hao³ ming⁴ yu⁴ hao,³ fu⁴ kuei⁴ chih² tao⁴ lao.³
心好命不好。天地終須保
Hsin¹ hao³ ming⁴ pu⁴ hao,³ t'ien¹ ti⁴ chung¹ hsü¹ pao.³
命好心不好。中途天折了
Ming⁴ hao³ hsin¹ pu⁴ hao,³ çhung¹ t'u² yao¹ chê² liao.³
心命俱不好。貧賤受煩惱
Hsin¹ ming⁴ chü⁴ pu⁴ hao,³ p'in² chien⁴ shou⁴ fan² nao.³

NOTE.—"The gods," *lit.*: "heaven and earth." "He will fall" &c: the meaning is that he will be cut off in the midst of his days and so be unable to enjoy his good fortune.

661

Unjust gains cannot enrich those who are fated to be poor.

橫財不富命窮人
'Hêng⁴ ts'ai² pu⁴ fu⁴ ming⁴ ch'iung² jên.²

662

Disease may be cured, not fate.

醫得病。醫不得命
I[1] tê[2] ping,[4] i[1] pu[4] tê[2] ming.[4]

663

Beautiful women are very ill-fated.

紅顏女子多薄命
'Hung[2] yen[2] nü[2] tzŭ[3] to[1] po[2] ming.[4]

664

No distance can sever those whom fate unites; no nearness can join those whom fate severs.

有緣千里能相會
Yu[3] yüan[2] ch'ien[1] li[3] nêng[2] hsiang[1] 'hui[4];
無緣對面不相逢
wu[2] yüan[2] tui[4] mien[4] pu[4] hsiang[1] fêng.[2]

665

Happiness has its foundation, and misery its womb.

福生有基。禍生有胎
Fu[2] shêng[1] yu[3] chi,[1] 'huo[4] shêng[1] yu[3] t'ai.[1]

666

If a man's fate is to have only eigth-tenths of a pint of rice, though he traverse the country over, he cannot get a full pint.

命裡只有八合米
Ming[4] li[3] chih[3] yu[3] pa[1] 'ho[2] mi,[3]
走盡天下不滿升
tsou[3] chin[4] t'ien[1] hsia[4] pu[4] man[3] shêng.[1]

667

Every event is settled beforehand; so it is vain to fret over this transitory life.

世事皆先定。浮生空自忙
Shih[4] shih[4] chieh[1] hsien[1] ting[4]; fou[2] shêng[1] k'ung[1] tzŭ[4] mang.[2]

668

Everything is fated; and nothing depends on man.

萬般皆由命。半點不由人
Wan[4] pan[1] chieh[1] yu[2] ming[4]; pan[4] tien[3] pu[4] yu[2] jên.[2]

669

On a road dangers may be met with which can hardly be escaped: and affairs will happen beyond our own control.

路 逢 險 處 難 廻 避
Lu⁴ fêng² hsien³ ch'u⁴ nan² hui² pi⁴;
事 到 頭 來 不 自 由
shih⁴ tao⁴ t'ou² lai² pu⁴ tzŭ⁴ yu.²

670

Nothing follows man's own calculations; his whole life is arranged by fate.

萬 事 不 由 人 計 較
Wan⁴ shih⁴ pu⁴ yu² jên² chi⁴ chiao⁴;
一 生 都 是 命 安 排
yi¹ shêng¹ tu¹ shih⁴ ming⁴ an¹ p'ai.²

671

Our destiny is fixed, without the slightest reference to our own will.

大 家 都 是 命。半 點 不 由 人
Ta⁴ chia¹ tu¹ shih⁴ ming,⁴ pan⁴ tien³ pu⁴ yu² jên.²

672

His heart is loftier than his destiny.

心 高 命 不 高
Hsin¹ kao¹ ming⁴ pu⁴ kao.¹

673

Plant flowers with care, and they may never grow: stick willows in carelessly, and they may yield a pleasant shade.

有 意 栽 花 花 不 發
Yu³ i⁴ tsai¹ 'hua¹ 'hua¹ pu⁴ fa,¹
無 心 插 柳 柳 成 陰
wu² hsin¹ ch'a¹ liu³ liu³ ch'êng² yin.¹

674

The more I study, the more I miss the mark: what have I to do with fate? The more I miss the mark, the more I study: what has fate to do with me?

越 諆 越 不 中。我 其 如 命 何
Yueh[4] tu[2] yueh[4] pu[4] chung[4]; wo[3] ch'i[2] ju[2] ming[4] 'ho[2]?
越 不 中 越 要 諆。命 其 如 我 何
Yueh[4] pu[4] chung[4] yueh[4] yao[4] tu[2]: ming[4] ch'i[2] ju[2] wo[3] 'ho[2]?

NOTE.—This saying of the ancients—in flat contradiction of many of the preceding proverbs—means "that the decree of fate does not violate the liberty of the human will, or impose a *necessity* on man to act either in one way or in another." Milne. *Sacred Edict*, 2nd edition, page 125.

675

Men are good or bad according to their conduct; and their misery or happiness depends on themselves.

善 惡 隨 人 作。禍 福 自 己 招
Shan[4] o[4] sui[2] jên[2] tso[4]; 'huo[4] fu[2] tzŭ[4] chi[3] chao.[1]

NOTE.—This proverb, as well as the preceding one, shows that the Chinese are not, at all events, consistent necessitarians.

676

The man can, but his fate cannot.

人 能 命 不 能
Jên[2] nêng[2] ming[4] pu[4] nêng.[2]

677

Fate. *Lit.*: The abacus in the temple of the city-god.

城 隍 廟 的 算 盤
Ch'êng[2] 'huang[2] miao[4] ti[1] suan[4] p'an.[2]

678

"If it be my wealth it won't go; if he be my son he won't die."

係 我 財 不 去。係 我 子 不 死
Hsi[4] wo[3] ts'ai[2] pu[4] ch'ü[4]; hsi[4] wo[3] tzŭ[3] pu[4] szŭ.[3]

NOTE.—It is said of *Fan Wên Chêng Kung* 范文正公, that he did not believe in devils. One came to him and questioned him; but still he refused to believe. So this devil said he would kill his first-born son. "Well he might do." After he had done so, as he thought, he came again to see if the gentleman believed; but still he did not. So the devil killed a second youth. Still no change appeared in the philosopher's incredulity, and he threatened to kill a third. The devil, however, now grew nervous, and did not or could not kill that one, who was the real son. Hence the saying "if he be my son he will not die."

679

One's every glass of wine and every slice of meat, are predestined.

杯 酒 塊 肉 皆 前 定
Pei[1] chiu[3] k'uai[4] jou[4] chieh[1] ch'ien[2] ting.[4]

680

Wife, wealth, children, pay, are all predestined.

妻 財 子 祿 皆 前 定
Ch'i[1] ts'ai[2] tzŭ[3] lu[4] chieh[1] ch'ien[2] ting.[4]

681

Virtuous children and official emolument who does not desire? Alas! these are not the theme of your luckless horoscope.

誰 人 不 愛 子 孫 賢
Shui[2] jên[2] pu[4] ai[4] tzŭ[3] sun[1] hsien[2]?
誰 人 不 愛 千 鍾 粟
Shui[2] jên[2] pu[4] ai[4] ch'ien[1] chung[1] su[2]?
奈 五 行 不 是 這 般 題 目
nai[4] wu[3] hsing[2] pu[4] shih[4] chê[4] pan[1] t'i[2] mu.[4]

NOTE.—"Official emolument;" *Lit.:* "1000 *chung* of grain." One *chung* is equal to four *tou*[3] or pecks.

682

Don't say that *Wên Wang's* diagrams are powerless, but fear lest the fortune teller has told them wrong.

莫 道 文 王 卦 不 靈
Mo[4] tao[4] Wên[2] Wang[2] kua[4] pu[4] ling.[2]
只 怕 先 生 斷 不 眞
chih[3] p'a[4] hsien[1] shêng[1] tuan[4] pu[4] chên.[1]

CHAPTER II.

LUCK.

— 683 —

He hoards to-day, he hoards to-morrow (!), does nothing else but hoard;
At length he has enough a new umbrella to afford;
When all at once he is assailed, a wind arises quick;—
And both his hands grasp nothing but a bare umbrella stick.

今 天 攢。明 天 攢
Chin[1] t'ien[1] ts'uan[2]; ming[2] t'ien[1] ts'uan[2];
攢 來 攢 去。買 了 一 把 傘
Ts'uan[2] lai[2] ts'uan[2] ch'ü[4]; mai[3] liao[3] yi[1] pa[3] san.[3]
忽 然 一 陣 狂 風 起
'Hu[1] jan[2] yi[1] chên[4] k'uang[2] fêng[1] ch'i[3];—
兩 手 抱 住 光 竹 桿
Liang[3] shou[3] pao[4] chu[4] kuang[1] chu[2] kan.[2]

— 684 —

If luck be low,
To Kiangsi go.

時 運 低。走 江 西
Shih[4] yün[4] ti,[1] tsou[4] Chiang[1] Hsi.[1]

— 685 —

A lucky horoscope doth for a whole life prepare;
And if it be not lucky what use is fervent prayer?

命 裡 有 時 終 須 有
Ming[4] li[3] yu[3] shih[2] chung[1] hsü[1] yu[3];
命 裡 無 時 莫 苦 求
Ming[4] li[3] wu[2] shih[2] mo[4] k'u[3] ch'iu.[2]

— 686 —

The sturdiest army may be laid low:
The axe may sever the sturdiest bough.

兵 强 則 滅。木 强 則 折
Ping[1] ch'iang[2] tsê[2] mieh[4]; mu[4] ch'iang[2] tsê[2] chê.[2]

687

If a man's in luck he always finds,
Where'er he goes to, favouring winds.

人 在 時 中。行 船 遇 順 風
Jên² tsai⁴ shih² chung,¹ hsing² ch'uan² yü⁴ shun⁴ fêng.¹

688

In the morning only some farmhouse pride;
At night he stands by the Emperor's side.

朝 爲 田 舍 郎。暮 登 天 子 堂
Chao¹ wei¹ t'ien² shê⁴ lang²; mu⁴ têng¹ t'ien¹ tzŭ³ t'ang.²

689

A lucky man is stout and fair;
And men lend him twice as much as he wants.
A luckless man is burnt and spare;
And he asks for a loan which no one grants.

人 在 時 中 又 胖 又 白
Jên² tsai⁴ shih² chung¹ yu⁴ p'ang⁴ yu⁴ pai²;
借 錢 五 十 答 應 一 百
Chieh⁴ ch'ien² wu³ shih² ta¹ ying⁴ yi¹ pai.³
人 不 在 時 又 瘦 又 黑
Jên² pu⁴ tsai⁴ shih² yu⁴ shou⁴ yu⁴ 'hê¹;
借 錢 五 十 答 應 沒 得
Chieh⁴ ch'ien² wu³ shih² ta¹ ying⁴ mu² tê.²

690

Peaches blossom in the second month;
Chrysanthemums in the ninth are out;
Each must wait till its time comes about.

桃 花 二 月 開。菊 花 九 月 開
T'ao² 'hua¹ êrh⁴ yueh⁴ k'ai¹; chü² 'hua¹ chiu³ yueh⁴ k'ai¹;
各 自 等 時 來
Ko⁴ tzŭ⁴ têng³ shih² lai.²

691

Some like thunder rise in haste:
Some like ashes fall to waste.

一 發 如 雷。一 敗 如 灰
Yi¹ fa¹ ju² lei²; yi¹ pai⁴ ju² 'hui.¹

692

What the actors cannot do.
Gods and fairies carry through.

戲 不 殼。 神 仙 湊
Hsi[4] pu[4] kou,[4] shên[2] hsien[1] ts'ou.[4]

NOTE.—Said of any in straights who happen to meet with opportune help.

693

In the halls of magistrates long bodied men sit;
Through the streets in a hurry long leggéd men flit.

上 身 長 坐 官 堂
Shang[4] shên[1] ch'ang[2] tso[4] kuan[1] t'ang[2];
下 身 長 走 忙 忙
Hsia[4] shên[1] ch'ang[2] tsou[4] mang[2] mang.[2]

NOTE.—This is said to be a saying of physiognomical fortune-tellers.

694

It you rattle your chopsticks and bason,
You will be poor to the last generation.

敲 碗 敲 筷。 窮 死 萬 代
Ch'iao[1] wan[3] ch'iao[1] k'uai,[4] ch'iung[2] ssŭ[3] wan[4] tai.[4]

695

Quiver my eyelids, my heart throbs in my breast;
Neither sitting nor sleeping can I find rest.

眼 跳 心 慌。 坐 臥 不 寧
Yen[3] t'iao[4] hsin[1] ching[1]; tso[4] wo[4] pu[4] ning.[2]

NOTE.—The state of affairs, supposed in this and the preceding proverb, is understood to be ominous of ill luck.

696

Don't boast of good fortune. *Lit.:* Don't let yourself say too much about the fineness of Spring; but have a fear of westerly winds and the recurrence of cold.

人 情 莫 道 春 光 好
Jên[2] ch'ing[2] mo[4] tao[4] ch'un[1] kuang[1] hao[3];
只 怕 西 風 有 冷 時
chih[3] p'a[4] hsi[1] fêng[1] yu[3] lêng[3] shih.[2]

697

He goes out empty-handed; he returns a wealthy man.

空 手 出 門。 抱 財 歸 家
K'ung[1] shou[3] ch'u[1] mên[2]; pao[4] ts'ai[2] kuei[1] chia.[1]

698

One family builds a wall, and two families get the benefit of it.

一 家 打 牆 兩 家 方 便
Yi[1] chia[1] ta[3] ch'iang,[2] liang[3] chia[1] fang[1] pien.[4]

699

Having good luck he need only wound his purse; having it not he must himself be wounded.

有 福 傷 財。無 福 傷 己
Yu[3] fu[2] shang[1] ts'ai[2]; wu[2] fu[2] shang[1] chi.[3]

NOTE.—The case here supposed is that of a man who has broken the law: if he can pay a fine he may escape corporeal punishment.

700

The poorer one is the more devils one meets.

越 窮 越 見 鬼
Yueh[4] ch'iung[2] yueh[4] chien[4] kuei.[3]

701

If luck comes, who comes not? If luck comes not, who comes?

時 來 誰 不 來。時 不 來 誰 來
Shih[2] lai[2] shui[3] pu[4] lai[2]? shih[2] pu[4] lai[2] shui[3] lai[2]?

702

Good luck certain sometime. *Lit.:* A day must come for thrashing out the grain.

稻 塲 打 穀 終 有 一 日
Tao[4] ch'ang[2] ta[3] ku[3] chung[1] yu[3] yi[1] jih.[4]

703

A scabbed-head following the moon enjoys extra light.

癩 瘌 跟 着 月 亮 走。沾 光 沾 光
La[1] li[2] ken[1] cho[1] yueh[4] liang[4] tsou,[4] chan[1] kuang[1] chan[1] kuang.[1]

NOTE.—*La-li*,—two words not found in Kanghi, but common enough—signify one whose head is not only bald but covered with glistening and offensive scars. *La-li* are very numerous, and they are very commonly made the butts of ridicule. When one is near, a bystander will exclaim 好 大 亮 *'hao ta liang*, "what a great light!" to the amusement of all around. They are also nicknamed 毛 希 *mao hsi* or "scarce-hair," 葫 蘆 *'hu lu* or pumpkin, &c. In this proverb also which expresses the good luck any one enjoys in following another, a shaft of ridicule is aimed at the unfortunate La-li.

704

When a dwarf ascends a staircase, he luckly gets higher every step.

矮 子 扒 樓 梯。一 步 高 一 步
Ai³ tzŭ³ pa lou² t'i,¹ yi¹ pu⁴ kao¹ yi¹ pu.⁴

705

A dwarf cannot kick up his feet to any very great height.

矮 子 打 二 起。純 高 也 總 不 高
Ai³ tzŭ³ ta³ êrh⁴ ch'i³, shun² kao¹ yeh³ tsung³ pu⁴ kao.¹

NOTE.—This cynical proverb formed an apt illustration in the fate of the Hankow dwarf who visited Europe some time ago with *Chang* the giant. The dwarf is said to have returned to Hankow with 300 taels in his pocket. That seemed like kicking to a great height. Before long, however, the friends of the unlucky wight managed to filch out all his money from him: so the proverb came true—he did not kick very high after all.

706

To enjoy good luck. *Lit.:* To hoist the sail before a fair wind.

扯 起 蓬 來 走 順 風
Ch'e³ ch'i³ p'êng² lai² tsou⁴ shun⁴ fêng.¹

707

Who fears that your pen will pierce the sky?

那 怕 你 一 筆 抒 破 天
Na³ p'a⁴ ni³ yi¹ pi³ hsü³ p'o⁴ t'ien.¹

708

Sudden return of luck. *Lit.:* The swept area produces a large melon.

掃 塌 結 大 瓜
Sao³ ch'ang² chieh² ta⁴ kua.¹

709

Unluckily born. *Lit.:* You have slept in the wrong cradle, and issued from the wrong womb.

睡 錯 搖 籃。脫 錯 了 胎
Shui⁴ ts'o⁴ yao² lo,² t'o¹ ts'o⁴ liao³ t'ai.¹

710

Out of luck, gold becomes iron; in luck iron resembles gold.

運去金成鐵。時來鐵似金。
Yün⁴ ch'ü⁴ chin¹ ch'éng² t'ieh³; shih² lai² t'ieh³ ssŭ⁴ chin.¹

711

Even the Yellow River has its clear days; how can man be altogether without luck?

黃河尚有澄清日
'Huang² 'bo² shang⁴ yu³ têng⁴ ch'ing¹ jih⁴;
豈有人無得運時
ch'i³ yu³ jên² wu² tê² yün⁴ shih²?

NOTE.—Its clear days happen once or twice in a millenium. Encouraging!

712

The poor may have no wise friend to succour them; but the sick generally have some noble friend to tell them of a remedy.

貧無達士持金贈
P'in³ wu² ta² shih¹ ch'ih² chin¹ tsêng⁴;
病有高人說藥方
ping⁴ yu³ kao¹ jên² shuo¹ yao⁴ fang.¹

713

The leaky house must encounter a succession of rainy nights; and the sailing ship must beat against unfavourable winds.

屋漏更遭連夜雨
Wu¹ lou⁴ kêng¹ tsao¹ lien² yeh⁴ yü³;
行船却被打頭風
hsing² ch'uan² ch'üeh⁴ pei⁴ ta³ t'ou² fêng.¹

714

Under each man's name is his own fortune.

各人名下一重天
Ko⁴ jên² ming² hsia⁴ yi¹ ch'ung² t'ien.¹

715

Sour, sweet, bitter, pungent, all must be tasted.

酸甜苦辣都嘗過
Suan¹ t'ien² k'u³ la⁴ tu¹ ch'ang² kuo.⁴

716

"The fortunes of men are as uncertain as the winds and clouds of Heaven."

天有不測風雲
T'ien[1] yu[3] pu[4] ts'ê[4] fêng[1] yün[2];
人有旦夕禍福
jên[2] yu[3] tan[4] hsi[1] 'huo[4] fu.[2]

717

Good swimmers are sometimes drowned; and good riders are sometimes thrown.

善游者溺。善騎者墮
Shan[4] yu[2] chê[2] ni[4]; shan[4] ch'i[2] chê[2] to.[4]

718

The lucky man meets a friend; the unlucky man a fair lady.

時來逢好友。運去遇佳人
Shih[2] lai[2] fêng[2] hao[3] yu[3]; yün[4] ch'ü[4] yü[4] chia[1] jên.[2]

719

When the floating clouds are dispersed, we see a clear sky.

撥開浮雲見青天
Po[1] k'ai[1] fou[2] yün[2] chien[4] ch'ing[4] t'ien.[1]

720

His horoscope is lucky. *Lit.*: The two stems don't disagree.

兩干不雜
Liang[3] kan[1] pu[4] tsa.[2]

721

It is an unlucky sign when the eyelids quiver.

眼睛跳晦氣到
Yen[3] ching[1] t'iao[4] 'hui[4] ch'i[4] tao.[4]

722

A horse may have strength to run a thousand miles, but [illegible] it knows not where to go: a man [illegible] ambition to scale the clouds, but with[illegible] not get on.

馬 有 千 里 之 能
Ma³ yu³ ch'ien¹ li³ chih¹ nêng,²
非 人 不 能 自 往
fei¹ jên² pu⁴ nêng² tzŭ⁴ wang³:
人 有 凌 雲 之 志
jên² yu³ ling² yün² chih¹ chih,⁴
非 運 不 能 亨 通
fei¹ yün⁴ pu⁴ nêng² hsiang³ t'ung.¹

— 723 —

A raging wind only strikes those who are in it.

狂 風 單 打 下 風 人
K'uang² fêng¹ tan¹ ta³ hsia⁴ fêng¹ jên.²

— 724 —

Time will come when luck will change, when Heaven will send down wealth and honour.

有 遭 一 日 時 運 轉
Yu³ tsao¹ yi¹ jih⁴ shih² yün⁴ chuan,³
富 貴 榮 華 天 降 來
fu⁴ kuei⁴ yung² 'hua² t'ien¹ chiang⁴ lai.²

— 725 —

A poor fellow in luck's way. *Lit.*: A ragged sail in a fair wind.

破 帆 遇 順 風
P'o⁴ fan¹ yü⁴ shün⁴ fêng.¹

— 726 —

Kan Lo enjoyed the favour of the state of *Ch'in* at the age of twelve; whilst *T'ai Kung* waited till he was eighty for the emoluments of *Tsou*.

甘 羅 十 二 受 秦 恩
Kan¹ Lo² shih² êrh⁴ shou² Ch'in² ên¹;
太 公 八 十 食 周 祿
T'ai⁴ Kung¹ pa¹ shih² shih² Chou¹ lu.⁴

NOTE.—The former of these worthies is said to have been made Prime minister at the early age of twelve; while the latter, the famous *Chiang T'ai Kung* (姜太公), did not reach that honour till he was an old man. All luck!

727

To kill two birds with one stone.

一 舉 兩 得 or 一 舉 兩 便
Yi[1] chü[3] liang[3] tê.[2] Yi[1] chü[3] liang[3] pien.[4]

728

To shoot two arrows at once.

一 弓 搭 兩 箭
Yi[1] kung[1] ta[2] liang[3] chien.[4]

729

A pearl wrapped up in straw.

稻 草 包 珍 珠
Tao[4] ts'ao[3] pao[1] chên[1] chu.[1]

NOTE.—Said of able or learned persons whose *ill* luck it is to live unnoticed and unknown.

730

A chance day is better than a chosen one.

選 日 不 如 撞 日
Hsüan[3] jih[4] pu[4] ju[2] chuang[4] jih.[4]

731

Chance luck. *Lit.*: A blind cock chancing on grain.

瞎 雞 公 撞 米 頭
Hsia[2] chi[1] kung[1] chuang[4] mi[3] t'ou.[2]

732

An auspicious plant growing up before one's private apartments, may prove to be a good omen one had better be without.

庭 前 生 瑞 草。好 事 不 如 無
T'ing[2] ch'ien[2] shêng[1] shui[4] ts'ao[3], hao[3] shih[4] pu[4] ju[2] wu.[2]

NOTE.—A somewhat interesting legend is told in connection with this proverb and in explanation of it, to the following effect. In former times a young merchant, a few months after his marriage, and just after his wife had communicated to him the fact that she was enceinte, was obliged to leave home on business likely to detain him for an indefinitely long time. Before taking his leave he deposited with her the half of a ring he had been in the habit of wearing, thinking that it might serve to facilitate recognition should the time of his absence prove very long, or anything untimely befall him. He went away and never returned. Whilst staying at an inn in a certain town, with a large sum of money in his possession, he was poisoned and robbed. But, before death transpired, he took an antidote which he had had the precaution always to carry about with him. This antidote did not save his life, but it preserved his body from decay. The mur-

derer secretly buried him in the courtyard of his house, and the dark deed was not discovered. The neighbours, however, marvelled much to see how suddenly the innkeeper's family had grown rich. And the wonderment did not end there, for, soon it became noised abroad that in the courtyard of this inn a prodigy might be daily witnessed in the shape of a beautiful flowering plant, which sprang up in the morning and faded at night. Crowds came to see the wondrous plant, and from them the lucky inn-keeper drew a considerable revenue.

This had been going on for a long time when the merchant's son, now grown up into a young man, in searching for his father came to the very town in which this prodigy was taking place. He visited the courtyard of the inn; and his curiosity led him to touch the marvellous plant, whereupon it instantly decayed. The inn-keeper, seeing that his hopes of gain were destroyed, in a rage took the young man before the magistrate. The magistrate determined if possible to unravel the double mystery by digging for the root of the plant. That led to the discovery of a corpse in perfect preservation, whose features resembled closely those of the youth, and of the half of a ring corresponding to that which he produced; it also led to the discovery of the murder, the punishment of the culprit, and overthrow of his family. And so it came true that the auspicious plant was unlucky after all.

CHAPTER II.

OPPORTUNITY.

733

It ought to be settled,—you settle it not;
In consequence trouble will fall to your lot.

當斷不斷。反受其難
Tang[1] tuan[4] pu[4] tan[4]; fan[3] shou[4] ch'i[2] nan.[3]

734

Until times favour you, no luck can you enjoy:
And should you try to sail, head winds will you annoy.

時不至來運不通
Shih[2] pu[4] chih[4] lai[2] yün[4] pu[4] t'ung[1]:
行船又遇搕頭風
Hsing[2] ch'uan[2] yu[4] yü[4] tang[3] t'ou[2] fêng.[1]

735

Since the wind blows your fire,
No need yourself to tire.

因風吹火。用力不多
Yin[1] fêng[1] ch'ui[1] 'huo,[3] 'yung[4] li[4] pu[4] to.[1]

736

Those near a mandarin get honour; those near a kitchen food.

近官得貴。近厨得食
Chin[4] kuan[1] tê[2] kuei[4]; chin[4] ch'u[2] tê[2] shih.[2]

737

He who neglects a good opportunity, must not afterwards complain.

當取不取。過後莫悔
Tang[1] ch'ü[3] pu[4] ch'ü,[3] kuo[4] hou[4] mo[4] 'hui.[3]

738

When your horse is on the brink of a precipice it is too late to pull the reins; when calamity is upon you repentance is too late.

馬到臨崖收轡晚
Ma[3] tao[4] lin[2] ai[2] shou[1] chiang[1] wan[3];
禍至頭來悔不及
'huo[1] chih[4] t'ou[2] lai[2] 'hui[3] pu[4] chi.[2]

739

Opportunity must sometime visit the meanest. *Lit.:* There comes a day when the bits of reed in a ditch turn over.

陽 溝 裡 篾 片 也 有 翻 身 日
Yang² kou¹ li³ mieh⁴ p'ien⁴ yeh³ yu³ fan¹ shên¹ jih.⁴

740

Pass no day idly, youth does not return.

白 日 莫 閒 過。 青 春 不 再 來
Pai¹ jih⁴ mo⁴ hsien² kuo,⁴ ch'ing¹ ch'un¹ pu⁴ tsai⁴ lai.²

741

A hero without the opportunity of displaying his bravery.

英 雄 無 用 武 之 處
Ying¹ hsiung² wu² yung⁴ wu³ chih¹ ch'u.⁴

742

Enjoying good opportunities. *Lit.:* A water-side tower first catches the moon: trees and flowers in the sun earliest meet the spring.

近 水 樓 臺 先 得 月
Chin⁴ shui³ lou² t'ai² hsien¹ tê² yueh⁴:
向 陽 花 木 早 逢 春
hsiang⁴ yang² 'hua¹ mu⁴ tsao³ fêng² ch'un.¹

743

Neglected youth brings miserable age.

少 壯 不 努 力。 老 大 徒 傷 悲
Shao³ chuang⁴ pu⁴ lu³ li,⁴ lao³ ta⁴ t'u² shang¹ pei.¹

744

A year's opportunities depend on Spring; a day's on the dawn; a family's on harmony; and a life's on industry.

一 年 之 計 在 於 春
Yi¹ nien² chih¹ chi⁴ tsai⁴ yü¹ ch'un¹;
一 日 之 計 在 於 寅
yi¹ jih⁴ chih¹ chi⁴ tsai⁴ yü¹ yin²;
一 家 之 計 在 於 和
yi¹ chia¹ chih¹ chi⁴ tsai⁴ yü¹ 'ho²;
一 生 之 計 在 於 勤
yi¹ shêng¹ chih¹ chi⁴ tsai⁴ yü¹ ch'in.²

745

If you have but a green willow you can tie your horse thereto: there are roads from everywhere to the capital.

但 有 綠 楊 堪 繫 馬
Tan⁴ yu³ lu⁴ yang² k'an¹ chi⁴ ma³:
處 處 有 路 透 長 安
Ch'u⁴ ch'u⁴ yu³ lu⁴ t'ou⁴ Chang³-An.¹

NOTE.—*Chang-an*, the capital of China during the *Ts'in*, *Han*, *Sui*, and *T'ang* dynasties: the old name of *Si-ngan-fu*.

746

Every high road leads to Peking.

條 條 大 路 通 北 京
T'iao² t'iao² ta⁴ lu⁴ t'ung¹ Pei³-ching.¹

747

When a vessel is in the middle of a river it is too late to stop the leak.

船 到 江 心 補 漏 遲
Ch'uan² tao⁴ chiang¹ hsin¹ pu³ lou⁴ ch'ih.²

748

A fair wind fans the flame; the boat glides with the stream.

順 風 吹 火。下 水 行 船
Shun⁴ fêng¹ ch'ui¹ 'huo³; hsia⁴ shui³ hsing² ch'uan.²

749

If you do not kill a man outright he will live to be your enemy.

殺 人 不 死 反 爲 仇
Sha¹ jên² pu⁴ ssŭ³ fan³ wei² ch'ou.²

750

He borrows the wind to cross the river.

借 風 過 河
Chieh⁴ fêng¹ kuo⁴ 'ho.²

751

To light a fire in a hot stove.

熱 灶 裡 着 把 火
Jê⁴ tsao⁴ li³ cho² pa³ 'huo.³

752

Strike while the iron's hot.

打 鐵 趁 熱
Ta³ t'ieh³ kan² jè.⁴

753

When you see an opportunity, act.

見 幾 而 作
Chien⁴ chi³ êrh² tso.⁴

754

Meet an honourable man and you'll be satisfied with food; meet a premier and you'll be clothed in court dress.

遇 貴 人 吃 飽 飯
Yü⁴ kuei⁴ jên² ch'ih¹ pao³ fan⁴;
遇 宰 相 穿 朝 衣
yü⁴ tsai⁴ hsiang⁴ ch'uan¹ ch'ao² i.¹

755

When the melon is ripe it will drop of itself.

瓜 熟 自 落
Kua¹ shu² tzŭ⁴ lo.⁴

756

One whom opportunity serves to please all parties. *Lit.:* A sharp knife cuts bean curd leaving both sides smooth.

快 刀 打 豆 腐 兩 面 光
K'uai⁴ tao¹ ta³ tou⁴ fu³ liang³ mien⁴ kuang.¹

757

When a time to drink wine comes, drink it; and when you are in a proper place sing aloud.

遇 飲 酒 時 須 飲 酒
Yü⁴ yin³ chiu³ shih² hsü¹ yin³ chiu³;
得 高 歌 處 且 高 歌
tê² kao¹ ko¹ ch'u⁴ ch'ieh³ kao¹ ko.¹

758

Neither leave a spot when there is fish, nor long for a place of shallow rapids.

休 別 有 魚 處。莫 戀 淺 灘 頭
Hsiu¹ pieh² yu³ yü² ch'u,⁴ mo⁴ lien⁴ ch'ien³ t'an¹ t'ou.²

SECTION VIII.—ON JOYS AND SORROWS.

CHAPTER I.

AMUSEMENTS.

759

Once in a while you may go to a play,
But they are not the things for every day.

逢 場 作 戲。不 可 專 意
Féng[2] ch'ang[2] tso[4] hsi,[4] pu[4] k'o[3] chuan[1] i.[4]

760

After dice throwing and card playing,
Disputes must arise about paying.

抹 牌 擲 骰。必 有 下 場 白
Mo[3] p'ai[2] chih[4] shai,[3] pi[4] yu[3] hsia[4] ch'ang[2] pai.[2]

761

Losing comes of winning money.

輸 錢 只 爲 贏 錢 起
Shu[1] ch'ien[2] chih[3] wei[4] ying[2] ch'ien[2] ch'i.[3]

762

If you believe in gambling you will have to sell your house.

信 了 賭 賣 了 屋
Hsin[4] liao[3] tu[3] mai[4] liao[3] wu.[1]

763

When four armed men ascend the arena, each tries to kill the other.

上 場 四 把 刀
Shang[3] ch'ang[2] ssŭ pa[3] tao,[1]
你 不 殺 我 我 殺 你
ni[3] pu[4] sha[1] wo[3] wo[3] sha[1] ni.[3]

764

Money goes to the gambling house as criminals to execution.

錢 到 賭 場。人 到 法 場
Ch'ien[2] tao[4] tu[3] ch'ang,[2] jên[2] tao[4] fa[3] ch'ang.[2]

765

When the gambler's wealth is spent, and his purse empty, he must stop.

賭 博 家 財 盡 囊 空 自 然 休
Tu[3] po[2] chia[1] ts'ai[2] chin[4] nang[2] k'ung[1] tzŭ[4] jan[2] hsiu.[1]

766

To persuade gentlemen not to gamble, is to win for them.

勸 君 莫 賭 是 贏 錢
Ch'üan[4] chün[1] mo[4] tu[3] shih[4] ying[2] ch'ien.[2]

767

Men in the game are blind to what men looking on see clearly.

當 局 者 迷 旁 觀 者 清
Tang[4] chü[2] chê[2] mi[2] p'ang[2] kuan[1] chê[2] ch'ing.[1]

CHAPTER. II.

CALAMITY AND GRIEF.

768

'Tis not calamity in any shape,
From which it is possible to escape.

躲 脫 不 是 禍。是 禍 躲 不 脫
To[2] t'o[1] pu[4] shih[4] 'huo,[4] shih[4] 'huo[4] to[2] pu[4] t'o.[1]

769

To have iron made lips, and feet of beancurd made,
Is such a calamity as no one can evade.

鐵 嘴 豆 腐 脚。是 禍 躲 不 脫
T'ieh[3] tsui[3] tou[4] fu[3] chio,[3] shih[4] 'huo[4] to[2] pu[4] t'o.[1]

770

If the white tiger star faces your gate,
Some kind of misfortune must be your fate.

白 虎 當 門 坐。無 災 必 有 禍
Pai[2] 'hu[3] tang[1] mên[2] tso,[4] wu[2] tsai[1] pi[4] yu[3] 'huo.[4]

771

If men eat flesh and do not flourish,
The reason is the grief they nourish.

吃 肉 不 長 肉。只 爲 多 憂 愁
Ch'ih[1] jou[4] pu[4] chang[3] jou,[4] chih[3] wei[4] to[1] yu[1] ch'ou.[2]

772

Once in trouble it is hard to get out. *Lit.:*
To the claw of the heron the bloodsucker sticks,
And he can't shake him off though he lustily kicks.

螞 蝗 搭 倒 鷺 鷥 脚
Ma[3] 'huang[2] ta[2] tao[3] lu[4] ssŭ[1] chio,[3]
要 脫 不 得 脫
Yao[4] t'o[1] pu[4] tê[2] t'o.[1]

773

Severed living and parted dying,
No grief on earth can be so trying.

生 離 死 別。悲 哀 最 切
Shêng[1] li[2] ssŭ[3] pieh,[2] pei[1] ai[1] tsui[4] ch'ieh.[4]

774

Full of trouble. *Lit.:*
An ox in a mill—a horse bearing mail—
Actors before the *Ch'eng-shou* turning pale.

牛落磨坊馬落驛
Niu² lo⁴ mo² fang² ma³ lo⁴ yi⁴—
戲子怕的城守禮
Hsi⁴ tsŭ³ p'a⁴ ti¹ ch'êng² shou³ li.³

NOTE.—"*Ch'êng-shou*," a small military officer, or commandant, in charge of a city; a sort of superintendent of police. He is dreaded by actors on account of his well known rapacity; he will force them to perform without remuneration.

775

Out of the mouth calamities fly:
In by the mouth all sicknesses hie.

禍從口出。病從口入
'Huo⁴ ts'ung² k'ou³ ch'u¹: ping⁴ ts'ung² k'ou³ ju.⁴

776

Whenever the raven flies over one's head,
There must be before us some trouble to dread.

烏鴉當頭過。無災必有禍
Wu¹ ya¹ tang¹ t'ou² kuo,⁴ wu² tsai¹ pi⁴ yu³ 'huo.⁴

777

Those who know me, can for me feel;
Can those who don't pray for my weal?

知我者爲我心憂
Chih¹ wo³ chê² wei⁴ wo³ hsin¹ yu¹;
不知我者·爲我何求
Pu⁴ chih¹ wo³ chê² wei⁴ wo³ 'ho² ch'iu²?

778

On Heaven and Earth he loudly cries;
Both Heaven and Earth his prayer despise.

喊天天不應。叫地地不靈
'Han³ t'ien¹ t'ien¹ pu⁴ ying⁴; chiao⁴ ti⁴ ti⁴ pu⁴ ling.²

779

Men may despise me, but if Heaven does not,
Suffering is an agreeable lot.

人欺天勿欺。吃虧就是便宜
Jên² ch'i¹ t'ien¹ wu⁴ ch'i,¹ ch'ih¹ k'uei¹ chiu⁴ shih⁴ pien⁴ i.²

780

"Prosperity and misfortune are common to all times and places."

豐 熟 年 年 有。災 殃 各 地 方
Fêng[1] shu[2] nien[2] nien[2] yu[3], tsai[1] yang[1] ko[4] ti[4] fang.[1]

781

Our pleasures are shallow, our troubles deep.

所 樂 者 淺。所 患 者 深
So[3] lê[4] chê[2] ch'ien,[3] so[3] 'huan[4] chê[2] shên.[1]

782

Grief knits the brows.

愁 鎖 眉 尖
Ch'ou[2] so[3] mei[2] chien.[1]

783

Full of grief. *Lit.*: Your thoughts are confused as uncarded hemp.

心 思 亂 如 麻
Hsin[1] ssŭ[1] lan[4] ju[2] ma.[2]

784

A burnt tortoise keeps his pain inside.

火 燒 烏 龜 肉 裡 疼
'Huo[3] shao[1] wu[1] kuei[1] nei[4] li[3] t'eng.[2]

NOTE.—"The heart knoweth his own bitterness". Prov: xiv, 10.

785

In trouble think of your relations; in danger depend on old friends.

遇 急 思 親 戚。臨 危 托 故 人
Yü[4] chi[2] ssŭ[1] ch'in[1] ch'i[1]; lin[2] wei[2] t'o[1] ku[4] jên.[2]

786

Calamity and happiness come not of themselves, but only at the call of man.

禍 福 無 門。惟 人 所 招
'Kuo[4] fu[2] wu[2] mên,[2] wei[2] jên[2] so[3] chao.[1]

787

Though a dumb man has eaten gentian, he keeps his trouble to himself.

啞 巴 吃 黃 連。苦 在 心 裡
Ya³ pa¹ ch'ih¹ 'huang² lien,² k'u³ tsai⁴ hsin¹ li.³

788

Extreme danger. *Lit.*: A bridge of one pole is very bad to cross.

獨 木 搭 橋 眞 難 得 過
Tu² mu⁴ ta² ch'iao² chên¹ nan² tê² kuo.⁴

789

What is the use of weeping over broken vessels? Spilt water cannot be gathered up again.

既 墮 釜 甑 反 顧 何 益
Chi³ to⁴ fu³ tsêng⁴ fan³ ku⁴ 'ho² i⁴?
反 覆 之 水 收 之 實 難
Fan³ fu² chih¹ shui³ shou¹ chih¹ shih² nan.²

NOTE.—"For we must needs die, and are as water spilt on the ground, which cannot be gathered up again". 2 Sam: xiv, 14.

790

Out of the wolf's nest into the tiger's mouth.

正 離 狼 窩。反 逢 虎 口
Cheng⁴ li² lang² wo,¹ fan³ fêng² 'hu³ k'ou.³

791

Whilst keeping a tiger from the front door, a wolf enters by the back.

前 門 拒 虎。後 門 進 狼
Ch'ien² nên² chü⁴ 'hu,³ 'hou⁴ mên² chin⁴ lang.²

792

When one leaf moves all the branches shake.

一 葉 既 動 百 枝 皆 搖
Yi¹ yeh⁴ chi³ tung⁴ pai³ chih¹ chieh¹ yao.²

793

Whilst men sit in their houses, Heaven sends calamity upon them.

人 在 家 裡 坐。禍 從 天 上 來
Jên² tsai⁴ chai¹ li³ tso,⁴ 'huo⁴ ts'ung² t'ien¹ shang⁴ lai.²

794

The mischief will fall on your own pate. *Lit.*: When are trackers drowned by the upset of a vessel?

翻 船 的 幾 時 淹 死 了 扯 縴 的
Fan[1] ch'uan[2] ti[1] chi[3] shih[2] yen[1] ssŭ[3] liao[3] ch'ê[3] ch'ien[1] ti.[1]

795

Calamities may come down from Heaven; but let us seek to be blameless.

禍 從 天 上 來。但 求 心 無 愧
'Huo[4] ts'ung[2] t'ing[1] shang[4] lai[2]; tan[4] ch'iu[2] hsin[1] wu[2] k'uei.[4]

796

To extract sweetness from what is bitter.

從 苦 中 得 甘
Ts'ung[2] k'u[3] chung[1] tê[2] kan.[1]

797

Worse and worse. *Lit.*: "When a rat creeps up the horn of a cow the higher it mounts the narrower the space."

老 鼠 扒 牛 角 越 扒 越 尖 了
Lao[3] shu[3] pa[1] niu[2] chiao[1] yüeh[4] pa[1] yüeh[4] chien[1] liao.[3]

798

Grief is ten times bitterer than gentian.

苦 比 黃 連 勝 十 分
K'u[3] pi[3] huang[2] lien[2] shêng[4] shih[2] fên.[1]

799

Woe! and Alas! Death is hard to guess.

嗚 呼 哀 哉。人 死 難 猜
Wu[1] 'hu[1] ai[1] tsai[1]! jên[2] ssŭ[3] nan[2] ts'ai.[1]

NOTE.—This furnishes a specimen of the Innuendo: for several other examples, and notes thereon, see Index.

800

Calamity cannot raise its head.

苦 不 出 頭
K'u[3] pu[4] ch'u[1] t'ou.[2]

801

Hoping to lift up his head, he lifts up his feet. *i.e.* dies.

望 到 伸 頭。便 要 伸 脚
Wang[4] tao[4] shên[1] t'ou,[2] pien[4] yao[4] shên[1] chiao.[3]

802

If the heart be not wounded the eyes will not weep.

人 不 傷 心 淚 不 流
Jên[2] pu[4] shang[1] hsin[1] lei[4] pu[4] liu.[2]

803

The three misfortunes are,—in youth to lose one's father, in middle age to lose one's wife, and in old age to have no son.

三 不 幸。少 年 喪 父
San[1] pu[4] hsing,[4]—shao[3] nien[2] sang[1] fu,[4]
中 年 死 妻。老 來 無 子
chung[4] nien[2] ssŭ[3] ch'i,[1] lao[3] lai[2] wu[2] tzŭ.[3]

804

A blind man on a blind horse, coming at midnight upon a deep ditch.

盲 人 騎 瞎 馬。夜 半 臨 深 池
Mang[2] jên[2] ch'i[2] hsia[2] ma,[3] yeh[4] pan[4] lin[2] shên[1] ch'ih.[2]

805

For bringing down calamity there is nothing worse than a bad temper; for warding off misfortune there is nothing better than patient concession.

招 殃 之 端 莫 狠 於 氣 性
Chao[1] yang[1] chih[1] tuan[1] mo[4] 'hên[3] yü[2] ch'i[4] hsing[4];
避 禍 之 法 莫 過 於 忍 讓
pi[4] 'huo[4] chih[1] fa[3] mo[4] kuo[4] yü[2] jên[3] jang.[4]

806

Don't raise waves in the world, and you'll keep ice and coal out of your bosom.

不 作 風 波 於 世 上
Pu[4] tso[4] fêng[1] po[1] yü[2] shih[4] shang,[4]
自 無 氷 炭 到 胸 中
tzŭ[4] wu[2] ping[1] t'an[4] tao[4] hsiung[1] chung.[1]

807

No escape from trouble. *Lit.:* There is no road up to heaven, nor door into the earth.

上 天 無 路。入 地 無 門
Shang[3] t'ien[1] wu[2] lu,[4] ju[4] ti[4] wu[2] mên.[2]

808

Sympathy. *Lit.:* When your tooth aches you know how to pity another in the same fix.

齒 疼 方 知 齒 疼 人
Ch'ih[3] t'êng[2] fang[1] chih[1] ch'ih[3] t'êng[2] jên.[2]

809

The sheep drops into the tiger's jaws.

羊 落 虎 口
Yang[2] lo[4] 'hu[3] k'ou.[3]

810

Better a dog in time of peace, than a man in time of rebellion.

寧 作 太 平 犬。莫 作 逆 亂 人
Ning[2] tso[4] t'ai[4] p'ing[2] ch'üan,[3] mo[4] tso[4] ni[4] lan[4] jên.[2]

811

Despite all his thousands and myriads of schemes, a gimlet strikes against his skull.

千 算 萬 算 當 頭 一 鑽
Ch'ien[1] suan[4] wan[4] suan[4] tang[1] t'ou[2] yi[1] tsuan.[1]

CHAPTER III.

HAPPINESS.

— 812 —

The happiness of good men may be looked on as reward:
The happiness of bad men as a snare we must regard.

善人得福爲之賞
Shan[4] jên[2] tê[2] fu[2] wei[2] chih[1] shang[3]:
惡人得福爲之殃
O[4] jên[2] tê[2] fu[2] wei[2] chih[1] yang.[1]

NOTE.—"The prosperity of fools shall destroy them". Prov: 1; 32.

— 813 —

The ox ploughs the field while the horse eats the grain;
One rears a son and another gets the gain.

牛耕田。馬喫穀
Niu[2] kêng[1] t'ien,[2] ma[3] ch'ih[1] ku[3];
別人養兒。他享福
Pieh[2] jên[2] yang[3] êrh,[2] t'a[1] hsiang[3] fu.[2]

— 814 —

The more mouths to eat,
So much the more meat.

添人進口。越喫越有
T'ien[1] jên[2] chin[4] k'ou,[3] yüeh[4] ch'ih[1] yüeh[4] yu.[3]

— 815 —

Happiness he has but no powers of enjoyment,
Who, though his sails are set, must give his oars employment.

有福不會享。扯起蓬來盪槳
Yu[3] fu[2] pu[4] 'hui[4] hsiang,[3] ch'ê[3] ch'i[3] p'êng[2] lai[2] t'ang[4] chiang.[3]

— 816 —

For neighbours to keep up a friendly tone,
Is equal to finding a precious stone.

和得鄉隣好。猶如檢得寶
'Ho[2] tê[2] hsiang[1] lin[2] 'hao,[3] yu[2] ju[2] chien[3] tê[2] pao.[3]

817

One man in a house, of joy possessed,
Passes it on to all the rest.

一 人 有 福。拖 帶 滿 屋
Yi[1] jên[2] yu[3] fu,[2] t'o[1] tai[4] man[3] wu.[1]

818

To assail a man with a whole day's cursing and strife,
Only adds to his happiness and lengthens his life.

一 天 一 咒 添 福 添 壽
Yi[1] t'ien[1] yi[1] chou,[4] t'ien[1] fu[2] t'ien[1] shou.[4]

819

The hair grows luxuriant when the mind is at rest;
And when a man has nothing to do his nails grow best.

心 閒 蓄 頭 髮。身 閒 蓄 指 甲
Hsin[1] hsien[2] hsiu[2] t'ou[2] fa[3]; shên[1] hsien[2] hsiu[2] chih[3] chia.[3]

820

In the hum of the market there is money; but in seclusion there is rest.

鬧 裡 有 錢。靜 處 安 身
Nao[4] li[3] yu[2] ch'ien[2]; ching[4] ch'u[4] an[1] shên.[1]

821

The older you grow the more hale may you be!

越 老 越 康 健
Yüeh[4] lao[3] yüeh[4] k'ang[1] chien.[4]

822

May you live long, your years be plenteous, and your seasons felicitous!

人 壽 年 豐 節 氣 和
Jên[2] shou[4] nien[2] fêng[1] chieh[1] ch'i[4] 'ho.[2]

823

With a healthy body a thatched cottage is comfortable; with a settled disposition even cabbage roots are fragrant.

身 安 茅 屋 穩。性 定 菜 根 香
Shên[1] an[1] mao[2] wu[1] wên[3]; hsing[4] ting[4] ts'ai[4] kên[1] hsiang.[1]

824

If you long for pleasure, you must labour hard to get it.

欲 求 生 快 活。須 下 死 工 夫

Yü[4] ch'iu[2] shêng[1] k'uai[4] 'huo,[2] hsü[1] hsia[4] ssú[3] kung[1] fu.[1]

825

Sorrow is born of excessive joy.

樂 極 生 悲

Lê[4] chi[2] shêng[1] pei.[1]

826

Unjustly gotten happiness must be followed by calamity.

無 端 獲 福。禍 必 隨 之

Wu[2] tuan[1] 'huo[4] fu,[2] 'huo[4] pi[4] sui[2] chih.[1]

827

Days of sorrow pass slowly; times of joy very quickly.

苦 日 難 熬。歡 時 易 過

K'u[3] jih[4] nan[2] ao[2]; 'huan[1] shih[3] i[4] kuo.[4]

828

Earth has no feasts which don't break up.

天 下 無 不 散 的 筵 席

T'ien[1] hsia[4] wu[2] pu[4] san[4] ti[1] yen[2] hsi.[2]

829

Happinesses never come in pairs; calamities never come single.

福 不 雙 至。禍 不 單 行

Fu[2] pu[4] shuang[1] chih[4]; 'huo[4] pu[4] tan[1] hsing.[1]

830

Happiness is transient. *Lit.:* The bright moon is not round for long; the brilliant cloud is easily scattered.

明 月 不 常 圓。彩 雲 容 易 散

Ming[2] yueh[4] pu[4] ch'ang[2] yüan[2]; ts'ai[3] yün[2] yung[2] i[4] san.[4]

831

Happiness stands by the ugly.

福 在 醜 人 邊

Fu[2] tsai[4] ch'ou[3] jên[2] pien.[1]

832

One generation plants the trees under whose cool shade another generation rests.

前 人 栽 樹。後 人 歇 凉
Ch'ien² jên² tsai¹ shu,⁴ 'hou⁴ jên² hsieh¹ liang.²

833

One generation opens up the roads on which another generation travels.

前 人 開 路。後 人 行
Ch'ien² jên² k'ai¹ lu,⁴ 'hou⁴ jên² hsing.²

834

There are only a few days in the year for eating flesh-meat. *Lit.*: for roasting the *Yamên* sacrifices.

燒 衙 祭 的 日 子 一 年 有 幾 回
Shao¹ ya² chi⁴ ti¹ jih⁴ tzŭ³ yi¹ nien² yu³ chi³ 'hui.²

835

Who do their duty are free from trouble all their lives.

但 能 依 本 分。終 身 無 煩 惱
Tan⁴ neng² i¹ pên³ fên,¹ chung¹ shen¹ wu² fan² nao.³

836

Peace and joy are more precious than yellow gold.

黃 金 未 爲 貴。安 樂 値 錢 多
'Huang² chin¹ wei⁴ wei² kuei,⁴ an¹ lê⁴ chih² ch'ien² to.¹

837

Of the five happinesses long life is the greatest.

五 福 之 中 壽 爲 先
Wu³ fu² chih¹ chung¹ shou⁴ wei² hsien.¹

Note.—It is remarkable that, though the Five Happinesses are spoken of everywhere, scarcely any one can tell you what they are. The orthodox five, however, must be those mentioned in the Book of History; viz, Long life 壽, Wealth 富, health 康寧, the cultivation of Virtue 修好德, and a natural death 考終命.

838

Happiness, long life, and health, are the common desire of all men.

福 壽 康 寧。人 所 同 欲
Fu² shou⁴ k'ang¹ ning,² jên² so⁴ t'ung² yü.⁴

839

In a country at peace great talent is honoured; in a family grown wealthy children are proud.

國 清 大 才 貴。家 富 小 兒 驕
Kuo² ch'ing¹ ta⁴ ts'ai² kuei⁴; chia¹ fu⁴ hsiao³ êrh² chiao.¹

840

To dwell in peace is happiness.

居 之 安 平 爲 福
Chü¹ chih¹ an¹ p'ing² wei² fu².

841

More comfortable than the gods!

比 神 仙 還 舒 服
Pi³ shên² hsien¹ huan² shu¹ fu.²

842

It is good to be neither too high nor too low.

高 不 得 低 不 得 就 好
Kao¹ pu⁴ tê² ti¹ pu⁴ te² chiu⁴ hao.³

843

Happiness is Heaven-sent.

福 自 天 來
Fu² tzŭ⁴ t'ien¹ lai.²

844

Possessed of happiness don't exhaust it.

有 福 不 可 享 盡
Yu³ fu² pu⁴ k'o³ hsiang³ chin.⁴

845

Without a *Wu-t'ung* tree you can't get the phœnix to visit you.

沒 有 梧 桐 樹。叫 不 着 鳳 凰 來
Mu² yu³ wu² t'ung² shu,⁴ chiao⁴ pu⁴ cho² fêng⁴ huang² lai.²

NOTE.—The meaning of this proverb is, that without some inducement certain benefits cannot be attained. The *Wu-t'ung* tree "is much admired by the Chinese, the popular idea being that its branches are the favourite resort of the phœnix". See Stent's *Vocabulary*, page 673.

846

Having harmony in the family, and being in harmony with all men, all your affairs will be harmonious.

家 和 人 和 萬 事 和
Chia[1] ho[2] jên[2] ho[2] wan[4] shih[4] ho[2]

847

The two words Peace and Rest are worth a thousand taels of gold.

平 安 兩 字 值 千 金
P'ing[2] an[1] liang[3] tzŭ[4] chih[2] ch'ien[1] chin.[1]

848

When all our affairs are in order great is our felicity and profit.

百 事 從 順 大 吉 大 利
Pai[3] shih[4] ts'ung[2] shun[4] ta[4] chi[2] ta[4] li.[4]

849

When happiness comes the mind grows more intelligent.

福 至 心 靈
Fu[2] chih[4] hsing[1] ling.[2]

850

"An immoderate use of dainties generally ends in disease; and pleasure when past is converted into pain."

爽 口 食 多 偏 作 病
Shuang[1] k'ou[3] shih[2] to[1] p'ien[1] tso[4] ping[4];
快 心 事 過 恐 生 殃
K'uai[4] hsin[1] shih[4] kuo[4] k'ung[3] shêng[1] yang.[1]

851

To the contented even poverty and obscurity bring happiness; to the discontented even riches and honours bring misery.

知 足 者 貧 賤 亦 樂
Chih[4] tsu[1] chê[2] p'in[2] chien[4] i[4] lê[4];
不 知 足 者 貴 富 亦 憂
pu[4] chih[1] tsu[2] chê[2] fu[4] kuei[4] i[4] yu[1].

852

A happy condition. *Lit.:* No creditor at the door, and nobody sick in the house.

門 前 無 債 主。家 中 無 病 人
Mên[2] ch'ien[2] wu[2] chai[4] chu,[3] chia[1] chung[1] wu[2] ping[4] jên.[2]

853

The happy know not how time flies.

快 活 不 知 時 日 過
K'uai[4] 'huo[2] pu[4] chih[1] shih[2] jih[4] kuo.[4]

854

The two words Pure and Leisure no money can buy.

清 閒 兩 字 錢 難 買
Ch'ing[1] hsien[2] liang[3] tzŭ[4] ch'ien[2] nan[2] mai.[3]

855

Be very careful of happiness; and provoke not calamity.

多 惜 福 少 惹 禍
To[1] hsi[2] fu[2] shao[3] jê[3] 'huo.[4]

856

Since life has nothing in it like tranquility, can it be a thing obtained by chance!

人 生 無 似 清 閒 好
Jên[2] shêng[1] wu[2] ssŭ[4] ch'ing[1] hsien[2] hao,[3]
得 到 清 閒 豈 偶 然
tê[2] tao[4] ch'ing[1] hsien[2] ch'i[3] ou[3] jan.[2]

857

Whether rich or poor be pleased with your lot; for he is a fool who can't laugh (under all circumstances).

隨 富 隨 貧 且 隨 喜
Sui[2] fu[4] sui[2] p'in[3] ch'ieh[3] sui[2] h'si[3];
不 開 口 笑 是 癡 人
pu[4] k'ai[1] k'ou[3] hsiao[4] shih[4] ch'ih[2] jên.[2]

858

Three meals per day, one sleep per night.

日 度 三 餐。夜 眠 一 宿
Jih[4] tu[4] san[1] ts'an,[1] yeh[4] mien[2] yi[1] su.[2]

859

You must have four ounces of happiness to get one ounce of gold.

壹兩黃金四兩福氣
Yi[1] liang[3] huang[2] chin[1] ssŭ[4] liang[3] fu[2] ch'i.[4]

860

Few desires—and buoyant spirits: many cares—and feeble health.

寡欲精神爽。思多血氣衰。
Kua[3] yü[4] ching[1] shên[2] shuang[1]: ssŭ[1] to[1] hsieh[3] ch'i[4] shuai.[1]

CHAPTER IV.

INJURIES: GIVEN AND SUSTAINED.

861

One stroke one kick,
Ends the thing quick.

一 搥 一 脚。乾 淨 擘 脫
Yi[1] ch'ui[2] yi[1] chio,[3] kan[1] ching[4] p'ieh[1] t'o.[1]

NOTE.—Said of injury done to anything in one's possession.

862

Shrimps are the victims of big fishes' foul play;
And shrimps in their turn too impose on the clay.

大 魚 欺 蝦。蝦 欺 泥 巴
Ta[4] yü[2] ch'i[1] hsia[1]; hsia[1] ch'i[1] ni[2] pa.[1]

863

Though suffering wrong,
Keep working along.

吃 得 虧。在 一 堆
Ch'ih[1] tê[2] k'uei,[1] tsai[4] yi[1] tui.[1]

864

The moth which dashes into the flame
And burns itself, has itself to blame.

飛 蛾 撲 燈。自 燒 其 身
Fei[1] o[2] p'u[1] têng,[1] tzŭ[4] shao[1] ch'i[2] shên.[1]

865

Whoe'er provokes misfortune and distress,
Deserves to suffer for his foolishness.

惹 禍 招 災。問 罪 應 該
Jê[3] 'huo[4] chao[1] tsai,[1] wên[4] tsui[4] ying[1] kai[1].

866

In shallow water dragons become the joke of shrimps;
And tigers on the plains are the butt of canine imps.

龍 遊 淺 水 遭 蝦 戲
Lung[2] yu[2] ch'ien[3] shui[3] tsao[1] hsia[1] hsi[4];
虎 落 平 坪 被 犬 欺
'Hu[3] lo[4] p'ing[2] yang[2] pei[4] ch'üan[3] ch'i.[1]

867

He who spurts blood at another, first defiles his own mouth.

含 血 噴 人。先 汙 自 己
'Han² hsieh³ fên⁴ jên,² hsien¹ wu¹ tzŭ⁴ chi.³

868

To injure others you must injure yourself.

害 人 終 害 己
'Hai⁴ jên² chung¹ 'hai⁴ chi.³

869

To come into unpleasant contact with hard men. *Lit.:* To run against a nail.

碰 倒 釘 子
P'êng⁴ tao³ ting¹ tsŭ.³

870

At the first stroke of an egg against a stone, the yolk runs out.

鷄 蛋 撞 石 頭。一 撞 就 流 黃
Chi¹ tan⁴ chuang⁴ shih² t'ou,² yi¹ chuang⁴ chiu⁴ liu² 'huang.²

871

It is easy to avoid an arrow shot in one's sight; but hard to escape one aimed in secret.

明 箭 容 易 躲。暗 箭 最 難 防
Ming² chien⁴ yung² i⁴ to²; an⁴ chien⁴ tsui⁴ nan² fang.²

872

To injure secretly. *Lit.:* To hide mailed soldiers.

暗 藏 甲 兵
An⁴ ts'ang² chia³ ping.¹

873

The same. *Lit.:* To conceal a dagger in one's sleeve.

袖 裏 藏 刀
Hsiu⁴ li³ ts'ang² tao.¹

874

To murder by means of another's sword.

借 刀 殺 人
Chieh⁴ tao¹ sha¹ jên.²

875

To murder without a sword.

殺 人 不 用 刀
Sha[1] jên[2] pu[4] yung[4] tao.[1]

876

Injury is infectious. *Lit.:* When a city gate is burning, the fishes suffer in the moat.

城 門 失 火。殃 及 池 魚
Ch'êng[2] mên[2] shih[1] 'huo,[3] yang[1] chi[2] ch'ih[2] yü.[2]

877

A wise man will sometimes overlook injuries done to his face.

好 漢 不 吃 眼 前 虧
'Hao[3] 'han[4] pu[4] ch'ih[1] yen[3] ch'ien[2] k'uei.[1]

878

To injure by means of some great person. *Lit.:* To bring a great hat to oppress one.

拿 得 大 帽 子 來 壓
Na[2] tê[2] ta[4] mao[4] tzŭ[3] lai[2] ya.[1]

879

Never presume on authority or power to injure orphans or widows.

勿 恃 勢 力 而 凌 逼 孤 寡
Wu[4] shih[1] shih[4] li[4] êrh[2] ling[2] pi[1] ku[1] kua.[3]

880

As the pig's-blood-seller said to the robber—sup my broth but spare my life.

强 盜 打 死 賣 猪 血 的
Ch'iang[3] tao[4] ta[3] ssŭ[3] mai[4] chu[1] hsieh[3] ti[1]—
饒 命 喝 湯
Jao[2] ming[4] 'ho[1] t'ang.[1]

881

The locust chases the cicada, ignorant that the yellow bird is after it.

螳 螂 捕 蟬。豈 知 黃 雀 在 後
T'ang[1] lang[2] pu[1] ch'an,[2] ch'i[3] chih[1] 'huang[2] ch'iao[3] tsai[4] 'hou.[4]

882

If you miss the tiger, he won't miss you.

打 虎 不 着。反 被 虎 傷
Ta³ ʻhu³ pu⁴ cho,² fan³ pei⁴ ʻhu³ shang.¹

883

Summer mosquitoes provoke raps with the fan.

六 月 蚊 虫 招 扇 打
Lu⁴ yüeh⁴ wên² chʻung² chao¹ shan⁴ ta.³

884

When a man takes fire into his bosom, he provokes his own calamity.

解 衣 抱 火。自 惹 其 災
Chieh³ i¹ pao⁴ ʻhuo,³ tzŭ⁴ jĕ³ chʻi² tsai.¹

885

To drop the bricks one is carrying, on one's own foot.

自 己 搬 磚 打 自 己 的 脚
Tzŭ⁴ chi³ pan¹ chuan¹ ta³ tzŭ⁴ chi³ ti¹ chio.³

886

The load a beggar cannot carry he has begged himself.

告 化 子 背 不 起 自 討 的
Kao⁴ ʻhua⁴ tzŭ³ pei⁴ pu⁴ chʻi³ tzŭ⁴ tʻao³ ti.¹

887

Paper and pen may take a man's life without the use of a sword.

紙 筆 殺 人 不 用 刀
Chih³ pi³ sha¹ jên² pu⁴ yung⁴ tao.¹

888

It is the beautiful bird which gets encaged.

嬌 鳥 被 籠
Chiao¹ niao³ pei⁴ lung.²

889

One man may obstruct many. *Lit.:* One dragon may obstruct a thousand rivers.

一 龍 阻 住 千 江 水
Yi¹ lung² tsʻu¹ chu¹ chʻien¹ chiang¹ shui.³

890

When one horse will not go, a hundred are thrown into trouble.

一 馬 不 行 百 馬 憂
Yi[1] ma[3] pu[4] hsing[2] pai[3] ma[3] yu.[1]

891

Cold water entering the mouth drops into the heart.

冷 水 入 口 點 點 在 心
Lêng[3] shui[3] ju[4] k'ou[3] tien[3] tien[3] tsai[4] hsin.[1]

NOTE.—Said of slights or injuries, which are not soon forgotten.

892

To draw the big net out of a water-butt.

水 缸 裏 搬 罾 冤 網
Shui[3] kang[1] li[3] pan[1] tsêng[1] yüan[1] wang.[3]

NOTE.—This is another specimen of the innuendo, so frequent in Chinese proverbs. The meaning is all in the last two words, which, in sound, exactly resemble 冤 枉, to ill-use, to accuse falsely; and this is the meaning of the proverb.

893

Through life do nothing to make men knit their brows, then the world should not contain a man to grind his teeth at you.

平 生 莫 作 皺 眉 事
P'ing[2] shêng[1] mo[4] tso[4] chou[4] mei[2] shih,[4]
世 上 應 無 切 齒 人
shih[4] shang[4] ying[1] wu[2] ch'ieh[4] ch'ih[3] jên.[2]

894

To entice a sheep into a drove of tigers.

牽 羊 入 虎 群
Ch'ien[1] yang[2] ju[4] hu[3] ch'ün.[2]

895

Strike a man dead and you must forfeit life; not so if you can deceive him to his death.

打 死 人 要 填 命
Ta[3] ssŭ[3] jên[2] yao[4] t'ien[2] ming[4];
哄 死 人 不 填 命
Hung[3] ssŭ[3] jên[2] pu[4] t'ien[2] ming.[4]

896

To mislead. *Lit.*: To give one a chimney to climb.

把 烟 筒 我 鑽
Pa³ yen¹ t'ung³ wo³ tsuan.¹

897

A blind man with inflamed eyes, suffers more and more grievous injury.

瞎 子 害 火 眼。又 狠 又 利 害
Hsia² tzŭ³ 'hai⁴ 'huo³ yen,³ yu⁴ 'hĕn³ yu⁴ li⁴ 'hai.⁴

898

Chase a dog down a passage, and he will turn again and bite you.

直 巷 趕 狗。回 頭 一 口
Chih² hsiang⁴ kan² kou,³ 'hui² t'ou² yi¹ k'ou.³

899

To throw stones on a man in a well.

落 井 下 石
Lo⁴ ching³ hsia⁴ shih.²

900

To help the tyrant *Chieh* to tyrannize.

助 桀 爲 虐
Chu⁴ Chieh² wei² nio.⁴

901

To injure men is misery; to pity men is happiness.

虧 人 是 禍。餓 人 是 福
K'wei¹ jên² shih⁴ 'huo⁴; jao² jên² shih⁴ fu.²

902

Man cannot injure man as Heaven can.

人 害 人 不 死
Jên² 'hai⁴ jên² pu⁴ ssŭ³;
天 害 人 纔 害 死 了
t'ien¹ 'hai⁴ jên² ts'ai² 'hai⁴ ssŭ³ liao.³

CHAPTER V.

LIFE AND DEATH.

— 903 —

Any kind of life above the sod,
Surpasses burial under the clod.

寧 在 世 上 挨。不 願 土 裡 埋
Ning[2] tsai[4] shih[4] shang[4] ai,[2] pu[4] yüan[4] t'u[3] li[3] mai.[2]

— 904 —

When we take off our boots and stockings to-day,
That we shall wear them to-morrow, who can say?

今 日 脫 了 鞋 合 襪
Chin[1] jih[4] t'o[1] liao[3] hsieh[2] 'ho[2] wa,[4]
不 知 明 日 靸 不 靸
Pu[4] chih[1] ming[3] jih[4] sa[1] pu[4] sa.[1]

— 905 —

The man lives, but wit lives not; wit lives and the man grows old.
Life and wit both live; but e'er a man knows it his days are told.

人 生 智 未 生。智 生 人 易 老
Jên[2] shêng[1] chih[4] wei[4] shêng[1]; chih[4] shêng[1] jên[2] i[4] lao[3]:
生 智 一 切 生。不 覺 無 常 到
Shêng[1] chih[4] yi[1] ch'ieh[4] shêng[1]; pu[4] chiao[4] wu[2] ch'ang[2] tao.[4]

— 906 —

The roots of an old tree in the earth you may find;
But a dead man is fully cut off from his kind.

樹 老 根 還 在。人 死 兩 丟 開
Shu[4] lao[3] kên[1] 'huan[2] tsai[4]; jên[2] ssŭ[3] liang[3] tiu[1] k'ai.[1]

— 907 —

On the road to hades (or the Yellow spring) no account is taken of old and young.

黃 泉 路 上 無 老 少
'Huang[2] ch'üan[2] lu[4] shang[4] wu[2] lao[3] shao.[3]

908

Insects of every kind covet life and fear death.

蟲 蟻 也 貪 生 怕 死
Ch'ung^{2} i^{3} yeh^{4} t'an^{1} shêng^{1} p'a^{4} ssŭ^{3}.

909

Man's life is like a candle in the wind, or hoar-frost on the tiles.

人 生 在 世。如 風 前 燈
Jên^{2} shêng^{1} tsai^{4} shih,^{4} ju^{2} fêng^{1} ch'ien^{2} chu,^{2}
如 瓦 上 霜
ju^{2} wa^{1} shang^{4} shuang.^{1}

910

Man's life on earth resembles a spring dream; when once the soul has fled, all is over.

人 生 在 世 如 春 夢
Jên^{2} shêng^{1} tsai^{4} shih^{4} ju^{2} ch'un^{1} mêng^{4};
靈 魂 一 走 萬 事 休
ling^{2} 'hun^{2} yi^{1} tsou^{4} wan^{4} shih^{4} hsiu.^{1}

911

Though a man live a hundred years still he must die; and the sooner we die the sooner we have done with the body.

人 活 百 歲 也 是 死
Jên^{2} 'huo^{2} pai^{3} sui^{4} yeh^{3} shih^{4} ssŭ^{3};
早 死 早 些 脫 了 身
tsao^{3} ssŭ^{3} tsao^{3} hsieh^{1} t'o^{1} liao^{3} shên.^{1}

912

Man's days are numbered.

人 之 修 短 有 數
Jên^{2} chih^{1} hsiu^{1} tuan^{3} yu^{3} shu.^{4}

913

Few have ever attained the age of threescore years and ten.

人 生 七 十 古 來 稀
Jên^{2} shêng^{1} ch'i^{1} shih^{2} ku^{3} lai^{2} hsi.^{1}

914

The fish which sports in the pan has but a short time to live.

魚 遊 釜 中 雖 生 不 久·
Yü[2] yu[2] fu[3] chung[1] sui[1] shêng[1] pu[4] chiu.[3]

915

Man's life is truly a performance.

人 生 在 世 無 非 是 戲
Jên[2] shêng[1] tsai[4] shih[4] wu[2] fei[1] shih[4] hsi.[4]

Note.—"All the world's a stage."

916

Before a man knows it he has grown white-headed.

不 覺 又 是 白 頭 翁
Pu[4] chiao[4] yu[4] shih[4] pai[2] t'ou[2] wêng.[1]

917

In the Great River, preceding waves are swallowed up by those which follow; so in the world, new men take the old men's places.

長 江 後 浪 催 前 浪
Ch'ang[2] chiang[1] 'hou[4] lang[4] ts'ui[1] ch'ien[2] lang[4]:
世 上 新 人 換 昔 人
shih[4] shang[4] hsin[1] jên[2] 'huan[4] chiu[4] jên.[2]

918

The ancients see not the modern moon; but the modern moon shone on the ancients.

古 人 不 見 今 時 月·
Ku[3] jên[2] pu[4] chien[4] chin[1] shih[2] yüeh[4];
今 月 曾 經 照 古 人
chin[1] yüeh[4] ts'êng[2] chin[1] chao[4] ku[3] jên.[2]

919

There are trees on the mountains a thousand years old; but a centenarian amongst men it is hard to find.

山 中 也 有 千 年 樹
Shan[1] chung[1] yeh[3] yu[3] ch'ien[1] nien[2] shu[4];
世 上 難 逢 百 歲 人
shih[4] shang[4] nan[2] fêng[2] pai[3] sui[4] jên.[2]

920

Some hate to see a hoary head, I view one with delight; for many young men die, attaining not an old man's death.

人 見 白 頭 嗔。我 見 白 頭 喜
Jên[2] chien[4] pai[2] t'ou[2] ch'ên[1]; wo[3] chien[4] pai[2] t'ou[2] hsi[3]:
多 少 少 年 亡。不 見 白 頭 死
to[1] shao[3] shao[3] nien[2] wang,[2] pu[4] chien[4] pai[2] t'ou[2] ssŭ.[3]

921

Man lives a generation as plants a spring.

人 生 一 世。草 生 一 春
Jên[2] shêng[1] yi[1] shih,[4] ts'ao[3] shêng[1] yi[1] ch'un.[1]

922

After full moon the light diminishes; after middle age man's affairs begin to lessen.

月 過 十 五 光 明 少
Yueh[4] kuo[4] shih[2] wu[3] kuang[1] ming[2] shao[3];
人 到 中 年 萬 事 休
jên[2] tao[4] chung[1] nien[2] wan[4] shih[4] hsiu.[1]

923

Though life cannot reach a hundred years, men cherish the troubles of a thousand.

人 生 不 滿 百。常 懷 千 歲 憂
Jên[2] shêng[1] pu[4] man[3] pai,[3] ch'ang[2] huai[2] ch'ien[1] sui[4] yu.[1]

924

Men live like birds in a wood together; but when the set time comes each takes his flight.

人 生 似 鳥 同 林 宿
Jên[2] shêng[1] shih[4] niao[3] t'ung[2] lin[2] su[2];
大 限 來 時 各 自 飛
ta[4] hsien[4] lai[2] shih[2] ko[4] tzŭ[4] fei.[1]

925

Whom *Yen wang* dooms to die in the third watch, can never live on to the fifth.

閻 王 註 定 三 更 死
Yen[2] wang[2] chu[4] ting[4] san[1] kêng[1] ssŭ,[3]

並 不 留 人 到 五 更
ping⁴ pu⁴ liu² jên² tao⁴ wu³ kêng.¹

NOTE.—*Yen wang* is popularly regarded as one person, a sort of Hades or Pluto; really, however, this designation is applicable to the Ten Kings of Hell, who are supposed to have rule over the life and death of men.

926

Sick folks dread a devil's call (*i.e.* to die).

患 病 的 怕 鬼 叫
ʻHuan⁴ ping⁴ ti¹ pʻa⁴ kuei³ chiao.⁴

927

Death has reached the points of his eyebrows.

死 在 眉 毛 尖 上 來 了
Ssŭ³ tsai⁴ mei² mao² chien¹ shang⁴ lai² liao.³

NOTE.—This means that a man is on the point of death.

928

When the oil is exhausted the lamp dies out.

油 乾 燈 息
Yu² kan¹ têng¹ hsi.²

929

He does not close his eyes in dying.

他 死 不 閉 眼
Tʻa¹ ssŭ³ pu⁴ pi⁴ yen.³

NOTE.—That is because he has some trouble on his mind;—some anxiety for the welfare of his survivors.

930

Who knows whether the bonze or his wooden fish will last the longer?

曉 得 是 和 尙 長 木 魚 長
Hsiao³ tê² shih⁴ ʻho² shang⁴ chʻang² mu⁴ yü² chʻang.²

931

Get the coffin ready and the man won't die.

辦 到 棺 材 人 不 死
Pan⁴ tao⁴ kuan¹ tsʻai² jên² pu⁴ ssŭ.³

932

Fitful life is but a dream.

浮 生 若 夢
Fou² shêng¹ jo⁴ mêng⁴

933

Flowers bloom and wither year by year; but how can an old man grow young again?

花 開 花 謝 年 年 有
Hua[1] k'ai[1] hua[1] hsieh[4] nien[2] nien[2] yu[3];
人 老 何 曾 轉 少 年
jên[2] lao[3] ho[2] hui[4] chuan[3] shao[3] nien.[2]

934

There is a day to be born, and a time to die.

生 有 日 死 有 時
Shêng[1] yu[3] jih[4] ssŭ[3] yu[3] shih.[2]

NOTE.—"A time to be born, and a time to die." Eccles. 3. 2.

935

No medicine can secure long life, even to a minister of state; no money can buy for any man a virtuous posterity.

無 藥 可 延 卿 相 壽
Wu[2] yao[4] k'o[3] yen[2] ch'ing[1] hsiang[1] shou[4];
有 錢 難 買 子 孫 賢
yu[3] ch'ien[2] nan[2] mai[3] tzŭ[3] sun[1] hsien.[2]

936

The great wall of a myriad miles still remains, but *Chin Shih Huang*, who built it, is gone.

長 城 萬 里 今 猶 在
Ch'ang[2] ch'êng[2] wan[4] li[3] chin[1] yu[2] tsai,[4]
不 見 當 年 秦 始 皇
pu[4] chien[4] tang[1] nien[2] Ch'in[2] Shih[3] Huang.[2]

937

What centenarian has 36,000 days of pleasure?

人 生 百 歲
Jên[2] shêng[1] pai[3] sui,[4]
那 有 三 萬 六 千 日 之 樂
na[3] yu[3] san[1] wan[4] lu[4] ch'ien[1] jih[4] chih[1] lo[4]?

938

Our whitened bones must needs lie buried u[illegible] green sod; and yellow gold will hardly b[illegible]der the the raven locks of youth. [illegible]y back

終 須 白 骨 埋 青 塚，
Chung[1] hsü[1] pai[2] ku[3] mai[2] ch'ing[1] chung[3];
難 把 黃 金 買 黑 頭
nan[2] pa[3] 'huang[2] chin[1] mai[3] 'hei[1] t'ou.[2]

939

The Emperor with all his wealth cannot buy myriads of years.

皇 帝 有 錢 難 買 萬 萬 歲
'Huang[2] Ti[4] yu[3] ch'ien[2] nan[2] mai[3] wan[4] wan[4] sui.[4]

940

A beggar will not cross a rotten bridge.

吃 丐 不 過 朽 木 橋
Ch'ih[1] kai[4] pu[4] kuo[4] hsiu[3] mu[4] ch'iao.[2]

941

To-day secures not to-morrow's affairs.

今 朝 不 保 明 朝 事
Chin[1] chao[1] pu[4] pao[3] ming[2] chao[1] shih.[4]

942

We can't secure on going to bed that we shall get up again.

上 床 難 保 下 床 來
Shang[3] ch'uang[2] nan[2] pao[3] hsia[4] ch'uang[2] lai.[2]

943

When a man will risk his life, ten thousand cannot stop him.

一 人 拚 命。萬 夫 難 擋
Yi[1] jên[2] p'an[1] ming,[4] wan[4] fu[1] nan[2] tang.[3]

944

If you envy a man's wealth, do not envy his food; if you are dissatisfied with life, do not be so with death.

妒 財 莫 妒 食。怨 生 莫 怨 死
T'u[4] ts'ai[2] mo[4] tu[4] shih[2]; yüan[4] shêng[1] mo[4] yüan[4] ssü.[3]

945

A generation is like a swift horse passing a crevice.

一 世 如 駒 過 隙
Yi[1] shih[4] ju[2] chü[1] kuo[4] hsi.[2]

CHAPTER VI.

MOURNING AND BURIAL.

946

Any soil will do to bury in.

處 處 黃 土 好 埋 人
Ch'u⁴ ch'u⁴ 'huang² t'u³ 'hao³ mai² jên.²

947

A son's mourning for his mother startles Heaven and moves Earth.

兒 子 哭 娘 驚 天 動 地
Êrh² tzŭ³ k'u¹ niang² ching¹ t'ien¹ tung⁴ ti.⁴

948

A daughter's mourning for her mother is true and sincere.

女 兒 哭 娘 眞 心 實 意
Nü² êrh² k'u¹ niang² chên¹ hsin¹ shih² i.⁴

949

A daughter-in-law's mourning for her mother-in-law is purely hypocritical.

媳 婦 哭 婆 婆 假 情 假 意
Hsi² fu⁴ k'u¹ p'o² p'o² chia³ ch'ing² chia³ i.⁴

950

A son-in-law's mourning for his mother-in-law is short and fitful.

女 壻 哭 丈 母 驢 子 放 屁
Nü² hsü⁴ k'u¹ chang⁴ mu³ lü² tzŭ³ fang⁴ p'i.⁴

NOTE.—The latter part of this proverb I have preferred to translate freely, since it contains an illustration less beautiful than striking.

951

The hare dies and the fox mourns.

兎 死 狐 悲
T'u¹ ssŭ³ 'hu² pei.¹

952

When puss mourns for the rat it is all sham pity.

貓 兒 哭 老 鼠 假 慈 悲
Mao[1] êrh[2] k'u[1] lao[3] shu[3] chia[3] tz'ŭ[2] pei.[1]

953

When his lady dies, hundreds of visitors haste to condole; but when the general himself dies, not a single soldier appears.

夫 人 死 百 客 臨 門
Fu[1] jên[2] ssŭ[3] pai[3] k'o[4] lin[2] mên[2];
將 軍 亡 一 卒 不 至
Chiang[1] chün[1] wang[2] yi[1] tsu[2] pu[4] chih.[4]

954

Over a husbands's death a wife will truly mourn three years; over a wife's such favour is not shown for more than a hundred days.

夫 死 三 年 妻 大 孝
Fu[1] ssŭ[3] san[1] nien[2] ch'i[1] ta[4] hsiao[4];
妻 死 無 過 百 日 思
ch'i[1] ssŭ[3] wu[2] kuo[4] pai[3] jih[4] ssŭ.[1]

955

Vain is the sacrifice of an unfilial son.

在 生 不 孝。死 祭 無 益
Tsai[4] shêng[1] pu[4] hsiao,[4] ssŭ[3] chi[4] wu[2]. i.[2]

956

Why should he, who does not honour his parents when living, mourn for them when dead?

在 生 不 把 父 母 敬
Tsai[4] shêng[1] pu[4] pa[3] fu[4] mu[3] ching,[4]
死 後 何 必 哭 靈 魂
ssŭ[3] 'hou[4] 'ho[2] pi[4] k'u[1] ling[2] 'hun.[2]

957

To offer a bullock at one's parents' grave, is not equal to presenting them while living with fowls or sucking-pigs.

與 其 椎 牛 而 祭 墓
Yü[3] ch'i[2] ch'ui[2] niu[2] êrh[2] chi[4] mu,[4]

不 如 雞 豚 之 逃 存
pu⁴ ju² chi¹ tʻun² chih¹ tai⁴ tsʻun.²

958

Men mourn for those who leave fortunes behind them.

牀 頭 一 倉 穀。死 了 有 人 哭
Chʻuang² tʻou² yi¹ tsʻang¹ ku,³ ssŭ³ liao³ yu³ jên² kʻu.¹

959

Don't distress yourself for the dead. *Lit.:* Let the dead care for the dead, and the living for the living.

死 的 顧 死 的。活 的 顧 活 的
Ssŭ³ ti¹ ku⁴ ssŭ³ ti¹, ʻhuo² ti¹ ku⁴ ʻhuo² ti.¹

960

If a mourner, you cannot sing; if you can sing, you cannot mourn.

哭 則 不 歌。歌 則 不 哭
Kʻu¹ tsê² pu⁴ ko¹; ko¹ tsê² pu⁴ kʻu.¹

CHAPTER VII.

REPUTATION.

961

Fragrant perfumes will exhale wherever musk is found:
And wind will not be needed to spread the scent around.

有 麝 自 然 香。莫 在 當 風 颺
Yu[3] shê[4] tzŭ[4] jan[2] hsiang[1]: mo[4] tsai[4] tang[1] fêng[1] yang.[2]

962

Wealth among men is like dew among plants;
Foam on the waves is the fame which earth grants.

人 閒 富 貴 花 閒 露
Jên[2] hsien[2] fu[4] kuei[4] hua[1] hsien[2] lou[4]:
世 上 功 名 水 上 漚
Shih[4] shang[4] kung[1] ming[2] shui[3] shang[4] ou.[4]

963

Wealth is but dung; a face is worth thousands of gold.

錢 財 如 糞 土。臉 面 值 千 金
Ch'ien[2] ts'ai[2] ju[2] fên[4] t'u[3]; lien[3] mien[4] chih[2] ch'ien[1] chin.[1]

964

A dying leopard leaves his skin; a dying man his name.

豹 死 留 皮。人 死 留 名
Pao[4] ssŭ[3] liu[2] p'i[2]; jên[2] ssŭ[3] liu[2] ming.[2]

965

As the scream of the eagle is heard when she has passed over; so a man's name remains after his death.

鴈 過 留 聲。人 去 留 名
Ying[1] kuo[4] liu[2] shêng[1]: jên[2] ch'ü[4] liu[2] ming.[2]

966

His fame is great, like thunder in one's ear.

聲 名 大 如 雷 貫 耳
Shêng[1] ming[2] ta[4] ju[2] lei[2] kuan[4] êrh.[3]

967

Merit and fame never crown the lazy.

功 名 不 上 懶 人 頭
Kung[1] ming[2] pu[4] shang[3] lan[3] jên[2] t'ou.[2]

968

The sound of drumming on a lofty hill is heard far and wide.

高 山 打 鼓。 聲 名 在 外
Kao[1] shan[1] ta[3] ku,[3] shêng[1] ming[2] tsai[4] wai.[4]

969

Whoever gains fame dignifies his parents.

揚 名 顯 親
Yang[2] ming[2] hsien[3] ch'in.[1]

970

Wide-spread his fame, who comes with waving flags and roaring cannon.

扯 旗 放 砲。 聲 名 浩 蕩
Ch'ê[3] ch'i[2] fang[4] p'ao[4], shêng[1] ming[2] 'hao[4] tang.[4]

971

The tiger is terrible even when dead.

虎 死 雄 心 在
'Hu[3] ssŭ[3] hsiung[2] hsin[1] tsai.[4]

972

A great man who fails to leave a good name for a hundred generations, will leave a bad one for a myriad years.

大 丈 夫 既 不 能 流 芳 百 世
Ta[4] chang[4] fu[1] chi[3] pu[4] nêng[2] liu[2] fang[1] pai[3] shih,[4]
便 遺 臭 萬 年
pien[4] i[2] ch'ou[4] wan[4] nien[2]

973

To sweep clean at a stroke...

一 掃 蕩 掃 得 乾 淨
Yi[1] t'iao[2] chou[3] sao[3] tê[2] kan[1] ching.[4]

NOTE.—This is said of a reputation suddenly forfeited from any cause.

974

One's good deeds are known only at home; one's bad deeds far away.

好 事 不 出 門。惡 事 傳 千 里
ʿHao³ shih⁴ pu⁴ chʿu¹ mên²; o⁴ shih⁴ chuan⁴ chʿien¹ li.³

NOTE.—"The evil which men do, lives after them;
The good is oft interred with their bones."

975

In your ten years secluded study no one will know you; but once take your M. A. degree, and your fame will be known through the empire.

十 年 窓 下 無 人 問
Shih² nien² chʿuang¹ hsia⁴ wu² jên² wên⁴;
一 舉 成 名 天 下 知
yi¹ chü³ chʿêng² ming² tʿien¹ hsia⁴ chih.¹

976

When the dragon has returned to his sea caves, the clouds retain their moisture: after the musk-deer has crossed the green hills, the grass and trees retain its perfume.

龍 遊 海 洞 雲 猶 濕
Lung² yu² ʿhai³ tung⁴ yün² yu² shih¹:
麝 過 青 山 草 木 香
shê⁴ kuo⁴ chʿing¹ shan¹ tsʿao³ mu⁴ hsiang.¹

977

One thounder-clap resounds through the empire.

一 下 雷 哄 天 下 響
Yi¹ hsia⁴ lei² ʿhung tʿien¹ hsia⁴ hsiang.³

NOTE.—This refers to any act or event by which a man acquires sudden notoriety.

978

Once scale the dragon gate, and your fame is tenfold multiplied.

一 登 龍 門。聲 價 十 倍
Yi¹ têng¹ lung² mên,² shêng¹ chia¹ shih² pei.⁴

NOTE.—To 'scale the dragon gate' is to take the B. A. degree.

979

When the tiger dies he does not lose his dignity.

虎 死 不 倒 威
'Hu³ ssŭ³ pu⁴ tao³ wei.¹

980

At court men contend for fame; in the market for profit.

爭 名 入 朝。 爭 利 入 市
Chêng¹ ming² ju⁴ ch'ao³; chêng¹ li⁴ ju⁴ shih.⁴

981

Vicious conduct will cause a man's name to stink for ten thousand years.

爲 惡 則 遺 臭 萬 年
Wei² o⁴ tsê² i² ch'ou⁴ wan⁴ nien.²

982

The reputation of a thousand years may depend on the character of a single day.

得 失 一 朝。 榮 辱 千 載
Tê² shih¹ yi¹ chao,¹ jung² ju⁴ ch'ien¹ tsai.³

983

If one man praises you, a thousand will repeat the praise.

一 人 道 好。 千 人 傳 實
Yi¹ jên² tao⁴ hao,³ ch'ien¹ jên² chuan⁴ shih.²

CHAPTER VIII.

THE PLEASURES, ETC. OF WINE.

— 984 —

Old monarch in the eating line;
He will not touch a drop of wine.

點 酒 不 嘗。 吃 菜 老 王
Tien³ chiu³ pu⁴ ch'ang²—ch'ih¹ ts'ai⁴ lao³ wang.²

— 985 —

In every morning's stroll for him the wine doth flow;
Returning home at eve fair garlands crown his brow.

朝 朝 出 去 酒 隨 後
Chao¹ chao¹ ch'u¹ ch'ü⁴ chiu³ sui² 'hou⁴;
夜 夜 歸 來 花 滿 頭
Yeh⁴ yeh⁴ kuei¹ lai² 'hua¹ man³ t'ou.²

— 986 —

When flowers are blooming then pour out the wine;
But don't ascend the tower when there's no bright moon-shine.

有 花 方 酌 酒。 無 月 不 登 樓
Yu³ 'hua¹ fang¹ cho² chiu³; wu² yueh⁴ pu⁴ têng¹ lou.²

— 987 —

As limpid streams within earthen banks are bound,
So midst wine's victims are hosts of scholars found.

清 清 之 水 爲 土 所 防
Ch'ing¹ ch'ing¹ chih¹ shui³ wei² t'u³ so⁴ fang,²
濟 濟 之 士 爲 酒 所 傷
Chi⁴ chi¹ chih¹ shih⁴ wei² chiu³ so⁴ shang.¹

— 988 —

Don't begin to drink with day's returning light;
Or you'll be very drunk till six o'clock at night.

莫 吃 卯 時 酒。 昏 昏 醉 到 酉
Mo⁴ ch'ih¹ mao³ shih² chiu,³ 'hun¹ 'hun¹ tsui⁴ tao⁴ yu.³

989

Let those who desire to break off drinking habits, when sober, observe a drunken man.

若要斷酒法。醒眼看醉人
Jo[4] yao[4] tuan[4] chiu[3] fa,[3] hsing[3] yen[3] k'an[4] tsui[4] jên.[2]

990

A drop to a thirsty man is like refreshing dew; a cup to one already drunk is worse than none at all.

渴時一滴如甘露
K'o[3] shih[2] yi[1] ti[1] ju[2] kan[1] lu,[4]
醉後添杯不如無
tsui[4] 'hou[4] t'ien[1] pei[1] pu[4] ju[2] wu.[2]

991

Medicine may heal imagined sickness, but wine never dispel real sorrow.

藥能醫假病。酒不解眞愁
Yao[4] nêng[2] i[1] chia[3] ping,[4] chiu[3] pu[4] chieh[1] chên[1] ch'ou.[2]

992

Three glasses help one to understand great doctrines; perfect intoxication scatters a thousand troubles.

三杯通大道。一醉解千愁
San[1] pei[1] t'ung[1] ta[4] tao[4]; yi[1] tsui[4] chieh[1] ch'ien[1] ch'ou.[2]

993

He got into debt for wine wherever he could.

酒債尋常行處有
Chiu[3] chai[4] hsin[2] ch'ang[2] hsing[2] ch'u[4] yu.[3]

NOTE.—This is said of *Li T'ai-pai* (李太白) an epicurean L L. D. of the *T'ang* dynasty; who, because he saw that life was short, determined to enjoy in it as much pleasure as possible.

994

To the drunken man heaven and earth are great; to the man of leisure days and months are long.

醉後乾坤大。閑中日月長
Tsui[4] 'hou[4] ch'ien[2] k'un[1] ta[4]; hsien[2] chung[1] jih[4] yueh[4] ch'ang.[2]

995

Good wine reddens the face; riches excite the mind.

好酒紅人面。財帛動人心
'Hao[3] chiu[3] 'hung[2] jên[2] mien[4]; ts'ai[2] pai[2] tung[4] jên[2] hsin.[1]

996

With a well-known friend, a thousand cups of wine are few; when opinions disagree, even half a sentence is too much.

酒 逢 知 己 千 杯 少
Chiu³ fêng² chih¹ chi³ ch'ien¹ pei¹ shao³:
話 不 投 機 半 句 多
hua⁴ pu⁴ t'ou² chi¹ pan¹ chü⁴ to.¹

997

Three glasses of wine can set everything to rights.

三 杯 和 萬 事
San¹ pu⁴ 'ho² wan⁴ shih.⁴

998

Wine can both help and hinder business.

酒 能 成 事。酒 能 敗 事
Chiu³ nêng² ch'êng² shih,⁴ chiu³ nêng² pai⁴ shih.⁴

999

Wine is a discoverer of secrets.

酒 發 心 腹 之 言
Chiu³ fa¹ hsin¹ fu² chih¹ yen.²

1000

Wine is a poison which perforates the bowels; lechery is a sharp knife which scrapes the bones.

酒 是 穿 腸 毒 藥
Chiu³ shih⁴ ch'uan¹ ch'ang² tu² yao⁴;
色 乃 剮 骨 剛 刀
sê⁴ nai³ kua³ ku³ kang¹ tao.¹

1001

Wine is a proper drink for men, as grains a proper food for pigs.

酒 是 人 喝 的。糟 是 猪 喫 的。
Chiu³ shih⁴ jên² 'ho¹ ti,¹ tsao¹ shih⁴ chu¹ ch'ih¹ ti.¹

NOTE.—This is said to deter men from drinking too much.

1002

To be mad with wine.

發 酒 瘋
Fa¹ chiu³ fêng.¹

1003

Your whole face is reddened with the spring wind.

滿 面 春 風
Man³ mien⁴ ch'un¹ fêng.¹

1004

Do not drink more wine than you are able to carry.

莫 飲 過 量 之 酒
Mo⁴ yin³ kuo⁴ liang² chih¹ chiu.³

1005

Intoxication is not the wine's fault, but the man's.

酒 不 醉 人。人 自 醉
Chiu³ pu⁴ tsui⁴ jên,² jên² tzŭ⁴ tsui.⁴

1006

Drunk but still intelligent.

酒 醉 心 明 白
Chiu³ tsui⁴ hsin¹ ming² pai.²

1007

Whether the affair be settled or not, we must have our eighteen bottles of wine.

成 不 成 十 八 瓶
Ch'êng² pu⁴ ch'êng² shih² pa¹ p'ing.²

1008

When drinking wine remember the poverty of your family.

吃 酒 念 家 貧
Ch'ih¹ chiu³ nien⁴ chia¹ p'in.³

1009

No wine, no company; no wine, no conversation.

無 酒 不 會。無 酒 不 議
Wu² chiu³ pu⁴ 'hui⁴: wu² chiu³ pu⁴ i.⁴

1010

Over the wine cup conversation is light.

酒 杯 說 話 輕
Chiu³ pei¹ shuo¹ 'hua⁴ ch'ing.¹

1011

Rich or not it is my country's wine.

美 不 美 鄉 中 酒

Mei[3] pu[4] mei[3] hsiang[1] chung[1] chiu.[3]

1012

Excessive joy breeds sorrow: excess of wine disorder

樂 極 則 悲。酒 極 則 亂

Lê[4] chi[2] tsê[2] pei[1]; chiu[3] chi[2] tsê[2] lan.[4]

SECTION IX.—ON LANGUAGE.

CHAPTER I.

CONVERSATION.

1013

With *Wên wang* your manners and music display;
With *Pa wang* let arms be the talk of the day.

遇 文 王 施 禮 樂
Yü⁴ Wên² wang² shih¹ li³ yo⁴;
會 霸 王 動 干 戈
'Hui⁴ Pa⁴ wang² tung⁴ kan¹ ko.¹

NOTE.—*Wên wang.* The King Alfred of Chinese history, who reigned about 1150 years B. C., and forms the link between the *Shang* and the *Chou* dynasties. *Pa wang.* There were five chiefs or Kings thus designated; the most powerful of them was *Huan wang* or *'Huan kung* (桓公), whose reign dates from 717 B. C.

1014

If you deal in tittle-tattle,
In your ears will curses rattle.

傳 言 過 話。多 討 人 罵
Chuan⁴ yen² kuo⁴ 'hua,⁴ to¹ t'ao³ jên² ma.⁴

1015

The talk of a person can never be true,
Who has pointed lips and a very long queue.

嘴 尖 毛 長。說 話 荒 唐
Tsui³ chien¹ mao² ch'ang,² shuo¹ 'hua⁴ 'huang¹ t'ang.²

1016

Suit your talk to your man:
Suit your lot to your plan.

看 人 說 話。看 事 打 卦
K'an⁴ jên² shuo¹ 'hua⁴: k'an⁴ shih⁴ ta³ kua.⁴

1017

If one word misses it aim,
A myriad will do the same.

一 言 不 中。 萬 言 無 用
Yi[1] yen[2] pu[4] chung,[4] wan[4] yen[2] wu[2] yung.[2]

1018

Say what will please; straight-forward words provoke dislike.

順 情 說 好 話。 幹 直 惹 人 嫌
Shun[4] ch'ing[2] shuo[1] hao[3] hua[4]; kan[4] chih[2] jê[3] jên[2] hsien.[2]

1019

Many men, many tongues.

人 多 舌 頭 多
Jên[2] to[1] shê[2] t'ou[2] to.[1]

1020

Who know, don't talk; who talk, don't know.

知 者 不 言。 言 者 不 知
Chih[1] chê[2] pu[4] yen[2]; yen[2] chê[2] pu[4] chih.[1]

1021

Sitting alone meditate on your own faults; in conversation talk not of other men's.

靜 坐 常 思 己 過
Ching[4] tso[4] ch'ang[2] ssŭ[1] chi[3] kuo[4];
閒 談 莫 論 人 非
hsien[2] t'an[2] mo[4] lun[4] jên[2] fei.[1]

1022

On weddings and burials it is hard to answer clearly.

紅 白 喜 事 難 答 白
'Hung[2] pai[2] hsi[3] shih[4] nan[2] ta[1] pai.[2]

NOTE.—This proverb (another specimen of the innuendo) is commonly used in the sense of—Mind your own business; and frequently only the last three characters are spoken, the others being understood.

1023

There are *Chiang-nan* men sitting by, be careful what you say.

座 上 有 江 南
Tso[4] shang[4] yu[3] chiang[1] nan.[1]

NOTE.—In the *Yu-shioh* (幼學), section *Jên shih* (人事), where this proverb occurs, we read that there exists a song called "The Song of the Partridge" (鷓鴣曲), which when heard by a man from the provinces of *Chiang-nan*, causes him earnestly to desire to return. So when sitting with such guests, it is good manners not to sing that song.

1024

A jar's mouth may be stopped; a man's cannot.

罈 口 封 得 住。人 口 封 不 住
T'an² k'ou³ fêng¹ tê² chu⁴; jên² k'ou³ fêng¹ pu⁴ chu.⁴

1025

It is a waste of words to repeat a thing three times over.

話 說 三 遍 是 閒 言
'Hua⁴ shuo¹ san¹ pien⁴ shih⁴ hsien² yen.²

1026

Do not talk to a man about what he cannot understand.

不 是 知 音 不 與 談
Pu⁴ shih⁴ chih¹ yin¹ pu⁴ yü³ t'an.²

1027

Never mention *Han Liu*.

不 提 漢 劉 二 字
Pu⁴ t'i² 'Han⁴ Liu² êrh⁴ tzŭ.⁴

NOTE.—*'Han Liu Hsiu* (漢劉秀) or, according to his reigning title, *'Han Kuang Wu* (漢光武), was the enemy of the usurper *Wang Mang* (王莽). Some one happening to mention *'Han Liu* in his presence, *Wang Mang* uttered this trivial remark, which from that circumstance has become proverbial in the sense of—Never mention a man's enemy before his face.

1028

A troublesomely great talker is sure to make mistakes.

說 話 囉 唆。難 免 無 錯
Shuo¹ 'hua⁴ lo² so,¹ nan² mien³ wu² ts'o.⁴

1029

Never joke in the presence of a Prince.

君 前 無 戲 言
Chün¹ ch'ien² wu² hsi⁴ yen.²

1030

Neither let tongue nor pen wag as they list.

言 不 亂 發。筆 不 妄 動
Yen² pu⁴ lan⁴ fa,¹ pi³ pu⁴ wang⁴ tung.⁴

1031

The lion opens his mouth; the elephant shuts his; shut yours.

開 口 獅 子。閉 口 象。不 可 亂 言
K'ai[1] k'ou[3] shih[1] tzŭ[3]; pi[4] k'ou[3] hsiang[4]; pu[4] k'o[3] luan[4] yen.[2]

1032

If one compliments everybody, who will be one's enemy?

逢 人 說 好 話。那 有 不 對。
Fêng[2] jên[2] shuo[1] 'hao[3] 'hua,[4] na[3] yu[3] pu[4] tui[4]?

1033

You chatter like magpies over a broken egg.

鴉 鵲 打 破 蛋
Ya[1] ch'iao[3] ta[3] p'o[4] tan.[4]

1034

Speak carefully and be slow to speak.

謹 開 口。慢 開 言
Chin[3] k'ai[1] k'ou,[3] man[4] k'ai[1] yen.[2]

NOTE.—"Let every man be swift to hear, slow to speak." James 1. 19.

1035

Double-tongued. *Lit.:* To beat a gourd in the east, a ladle in the west.

東 打 葫 蘆。西 打 瓢
Tung[1] ta[3] 'hu[2] lu,[2] hsi[1] ta[3] p'iao.[2]

1036

No discussion no rousing.

不 提 不 醒
Pu[4] t'i[2] pu[4] hsin.[3]

1037

A good questioner is like one beating a bell.

善 問 者 如 撞 鐘
Shan[4] wên[4] chê[2] ju[2] chuang[4] chung.[1]

1038

Meeting a man speak of *'Hang.*

逢 人 說 項
Fêng[2] jên[2] shuo[1] 'Hang.[4]

NOTE.—That is, speak of some one well known. *Hang Ssŭ* (項 斯) was a famous scholar and poet, at the beginning of the *T'ang* Dynasty. See *Yu-hsioh* (幼 學), section *Jen-shih* (人 事).

1039

Meeting any one say but few words; don't set out all that is in your heart.

逢 人 且 說 三 分 話
Fêng² jên² ch'ieh³ shuo¹ san¹ fên¹ 'hua⁴;
未 可 全 拋 一 片 心
wei⁴ k'o³ ch'ien² p'ao¹ yi¹ p'ien⁴ hsin.¹

1040

Beware of being overheard. *Lit.:* Partitions have chinks, and walls have ears.

牆 有 縫。壁 有 耳
Ch'iang² yu³ fêng,³ pi³ yu³ êrh.³

1041

A stammerer of few words need not be a fool; a glib-tongued man need not be wise.

吶 吶 窮 言 者 未 必 愚
La³ la³ kua³ yen² chê² wei⁴ pi⁴ yü²;
喋 喋 利 口 者 未 必 智
tieh² tieh² li⁴ k'ou³ chê² wei⁴ pi⁴ chih.⁴

1042

The head may be cut off, but the tongue cannot be restrained.

頭 可 斬。舌 不 可 禁
T'ou² k'o³ chan,³ shê² pu⁴ k'o³ chin.⁴

1043

He who talks much must err; he excels who says nothing.

言 多 必 失。不 言 爲 高
Yen² to¹ pi⁴ shih¹; pu⁴ yen² wei² kao.¹

1044

If you converse by the way, remember there may be men in the grass.

路 上 說 話。草 裡 有 人
Lu⁴ shang⁴ shuo¹ 'hua,⁴ ts'ao³ li³ yu³ jên.²

1045

Meeting men or devils, talk as they do.

遇 人 說 人 話。遇 鬼 說 鬼 話
Yü⁴ jên² shuo¹ jên² ʻhua,⁴ yü⁴ kuei³ shou¹ kuei³ ʻhua.⁴

1046

A man may say what he has seen.

見 得 到 說 得 出
Chien⁴ tê² tao⁴ shuo¹ tê² chʻu.¹

1047

One may discourse with a wise man; it is hard to converse with a fool.

可 爲 知 者 道。難 與 俗 人 言
Kʻo³ wei² chih¹ chê² tao⁴; nan² yü³ su² jên² yen.²

1048

Be careful what you say. *Lit.:* That which goes out of your mouth, goes into other people's ears.

出 在 你 口。入 在 人 耳
Chʻu¹ tsai⁴ ne³ kʻou,³ ju⁴ tsai⁴ jên² êrh.²

1049

Never converse on the faults of others; nor presume to speak of your own virtues.

罔 談 彼 短。靡 恃 己 長
Wang³ tʻan² pi³ tuan³; mi² shih⁴ chi³ chʻang.²

1050

It is not so safe to open the mouth, as it is to keep it shut.

開 口 不 如 緘 口 穩
Kʻai¹ kʻou³ pu⁴ ju² hsien² kʻou³ wên³.

1051

In conversation you must exercise control over the feelings.

說 話 要 留 情
Shuo¹ ʻhua⁴ yao⁴ liu² chʻing.²

CHAPTER II.

SIMILES.

1052

Pompous. *Lit.:* Like an Imperial Preceptor.

像 一 個 太 師 皇

Hsiang^{4} yi^{1} ko^{4} t'ai^{4} shih^{1} Huang.^{2}

1053

Stupid. *Lit.:* Like a wooden image.

像 一 個 木 偶 人

Hsiang^{4} yi^{1} ko^{4} mu^{4} ou^{3} jên.^{2}

1054

Very lazy. *Lit.:* Like one who has drawn out his muscles.

像 抽 了 一 劄 筋

Hsiang^{4} ch'ou^{1} liao^{2} yi^{1} fu^{4} chin.^{1}

1055

Containing stores of ill-arranged information. *Lit.:* Like a waste-paper basket.

像 一 個 字 紙 簍

Hsiang^{4} yi^{1} ko^{4} tzŭ^{4} chih^{1} lou.^{3}

1056

Depraved. *Lit.:* Like a door all awry.

像 一 個 歪 門 斜 勢

Hsiang^{4} yi^{1} ko^{4} wai^{1} mên^{2} hsieh^{2} shih.^{4}

1057

Useless. *Lit.:* Like a funeral paper god.

像 一 個 顯 道 神

Hsiang^{4} yi^{1} ko^{4} hsien^{3} tao^{4} shên.^{2}

NOTE.—The *hsien tao shên* are huge, light, paper-covered images, carried at the head of an officer's funeral. Doolittle gives a good description of them in his "Social Life," Vol. i, page 203.

1058

Very ugly. *Lit.:* Like *Yang Fan* of *Ts'ou.*

像 楚 國 楊 樊

Hsiang^{4} Ts'ou^{2} kuo^{2} Yang^{2} fan.^{2}

1059

Poor. *Lit.:* Like anything washed by many waters.

像 大 水 洗 了
Hsiang^{4} ta^{4} shui^{3} hsi^{3} liao^{3}

1060

Like a beaten dog.

像 打 殃 的 狗 子
Hsiang^{4} ta^{3} yang^{1} ti^{1} kou^{3} tzŭ.^{3}

1061

Wise. *Lit.:* Like an efficacious tortoise.

像 一 個 靈 龜
Hsiang^{4} yi^{1} ko^{4} ling^{2} kuei.^{1}

1062

Like a sister-in-law of *Su Ch'in.*

像 一 個 蘇 秦 的 嫂 子
Hsiang^{4} yi^{1} ko^{4} Su^{1} ch'in^{2} ti^{1} sao^{3} tzŭ.^{3}

NOTE.—That is, to cringe and bow to one in prosperity, whom in adversity you have slighted. See note under proverb 2629.

1063

To come Suddenly and go gradually. *Lit.:* As wind and rain it comes, as small dust it goes.

來 如 風 雨。去 似 微 塵
Lai^{2} ju^{2} fêng^{1} yü,^{3} ch'ü^{4} ssŭ^{4} wei^{1} ch'ên.^{2}

1064

Uncared for. *Lit.:* Like a dog whose master is dead.

如 喪 家 的 狗
Ju^{2} sang^{1} chia^{1} ti^{1} kou.^{3}

1065

Gradually. *Lit.:* As water soaks into wood.

如 水 浸 木
Ju^{2} shui^{3} tsin^{4} mu.^{4}

1066

Without sustenance. *Lit.:* As a fish out of water.

如 魚 失 水
Ju^{2} yü^{2} shih^{1} shui.^{3}

1067

As hard as a stone.

跟 石 頭 這 麼 硬

Kên[1] shih[2] t'ou[2] chê[4] mo[3] ying.[4]

1068

As intimate as brothers.

親 如 同 胞

Ch'in[1] ju[2] t'ung[4] pao.[1]

1069

As like as two claps of thunder.

雷 同

Lei[2] t'ung.[2]

1070

As far as heaven from earth.

天 壤 之 分

T'ien[1] jang[2] chih[1] fên.[1]

1071

As far as heaven from the abyss of the ocean.

相 去 天 淵

Hsiang[1] ch'ü[4] t'ien[1] yüan.[1]

1072

As thin as a rail.

骨 瘦 如 柴

Ku[3] shou[4] ju[2] ch'ai.[2]

1073

As weak as cotton.

軟 如 綿

Juan[3] ju[2] mien.[2]

1074

As hard as iron.

硬 似 鐵

Ying[4] ssŭ[4] t'ieh.[3]

1075

As clear as the pebbles at the bottom of a brook.

水 底 沙 明

Shui[3] ti[3] sha[1] ming.[2]

1076

Gradually. *Lit.:* As the silkworm eats its way.

蠶 食 而 進
Ts'an² shih² êrh² chin.⁴

1077

As stupid as black lacquer.

糊 塗 像 漆
'Hu² t'u² hsiang⁴ ch'i.¹

1078

As orderly as printing-blocks.

印 板 層 次
Yin⁴ pan³ ts'êng² tz'ŭ.⁴

1079

Glib-tongued. *Lit.:* Lips sharp as a knife.

嘴 似 刀
Tsui³ ssŭ⁴ tao.¹

1080

Smooth-tongued. *Lit.:* A pair of oily lips.

一 張 油 嘴
Yi¹ chang¹ yu² tsui.³

1081

Sudden. *Lit.:* Like a clap of thunder in the sky.

好 比 半 天 雲 裡 一 雷
Hao³ pi³ pan⁴ t'ien¹ yün² li³ yi¹ lei.²

1082

Quickly. *Lit.:* As ice melts and hoarfrost evaporates

如 冰 消 霧 散 一 般
Ju² ping¹ hsiao¹ wu³ san⁴ yi¹ pan.¹

1083

Pure as water, clear as a mirror.

清 如 水。 明 如 鏡
Ch'ing¹ ju² shui,³ ming² ju² ching.⁴

1084

Useless. *Lit.:* As the chaff of fine rice.

如 細 米 外 的 糠 皮
Ju² hsi⁴ mi³ wai⁴ ti¹ k'ang¹ p'i.²

1085

As easy as to take anything out of a purse.

探 囊 取 物
T'an¹ nang² ch'ü³ wu.⁴

CHAPTER III.

WORDS.

——— 1086 ———

If you always remember the words you have spoken,
Then your peace to the end will continue unbroken.

記 得 從 前 話。到 老 不 嗜 罵
Chi⁴ tê² ts'ung² ch'ien² 'hua,⁴ tao⁴ lao³ pu⁴ shê¹ ma.³

——— 1087 ———

Faithful words do conduct good while they the ear displease;
And good drugs, bitter in the mouth, may cure the disease.

忠 言 逆 耳 利 於 行
Chung¹ yen² ni⁴ êrh³ li⁴ yü¹ hsing²;
良 藥 苦 口 利 於 病
Liang² yao⁴ k'u³ k'ou³ li⁴ yü¹ ping.⁴

——— 1088 ———

All the words which sages said,
Gods respect and devils dread.

聖 賢 言 語。神 欽 鬼 伏
Shêng⁴ hsien² yen² yü,³ shên² ch'in¹ kuei³ fu.²

——— 1089 ———

Whilst our words resemble wind.
Writing leaves a trace behind.

口 是 風, 筆 是 踪
K'ou³ shih⁴ fêng.¹ pi³ shih⁴ tsung.¹

——— 1090 ———

If your words are not pleasing, hold in half of them.

話 不 投 機 留 半 句
'Hua⁴ pu⁴ t'ou² chi¹ liu² pan⁴ chü.⁴

——— 1091 ———

Words whispered in the ear may be heard for a thousand miles.

附 耳 之 言 聞 於 千 里
Fu⁴ êrh³ chih¹ yen² wên² yü¹ ch'ien¹ li.³

1092

Beat your drum inside your house, and outsiders will not hear.

鼓 在 內 打。 聲 不 見 外 響
Ku[3] tsai[4] nei[4] ta,[3] shêng[1] pu[4] chien[4] wai[4] hsiang.[3]

1093

Fine words are incredible; credible words are not fine.

美 言 不 信。 信 言 不 美
Mei[3] yen[2] pu[4] hsin[4]; hsin[4] yen[2] pu[4] mei.[3]

1094

A man of few words escapes slander, of few desires preserves his health.

寡 言 省 謗。 寡 慾 保 身
Kua[3] yen[2] shêng[3] pang,[4] kua[3] yü[4] pao[3] shên.[1]

1095

A wise man will learn something even from the words of a fool.

狂 夫 之 言 聖 人 擇 焉
K'uang[2] fu[1] chih[1] yen[2] shêng[4] jên[2] tsê[2] yen.[1]

1096

One good word can warm three winter months; one bad one can stir up anger.

好 話 一 句 三 冬 煖
'Hao[3] 'hua[4] yi[1] chü[4] san[1] t'ung[1] nuan[3];
惡 話 一 句 惱 人 心
O[4] 'hua[4] yi[1] chü[4] nao[3] jên[2] hsin.[1]

NOTE.—In that part of the *Yu hsiao* (幼學) called *Sui shih* (歲時), a story is told of one *Ko Hsien* (葛仙), a wonderful individual, who performed a feat similar to that referred to in the first line of this proverb. During the cold winter weather he invited some guests to his dwelling; and, on their arrival, he emitted such a fire from his mouth (吐火) as made the house warm as in spring time, so that his guests were obliged to put off some of their clothing. The second line of this proverb bears a strong resemblance to Proverbs 15: 1.—"Grievous words stir up anger."

1097

One word of his settles the matter. *Lit.*: By one stroke of the saw he severs the gourd into a couple of ladles.

一 鍘 兩 把 飄;
Yi[1] chü[4] liang[2]. pa[3] p'iao.[2]

1098

One word may be better than hundreds or thousands.

一 言 勝 千 百
Yi[1] yen[2] shêng[4] ch'ien[1] pai.[3]

1099

One word may be worth a thousand *taels* of gold.

一 諾 千 金
Yi[1] no[4] ch'ien[1] chin.[1]

1100

Listen to a man's words if you wish to know his mind.

欲 知 心 腹 事。單 聽 口 中 言
Yü[4] chih[1] hsin[1] fu[2] shih,[4] tan[1] t'ing[1] k'ou[3] chung[1] yen.[2]

1101

A man's meaning becomes visible when he opens his mouth.

開 口 見 人 肺 腑
K'ai[1] k'ou[3] chien[4] jên[2] fei[4] fu.[3]

1102

When a man opens his mind his real meaning becomes evident.

開 心 見 誠
K'ai[1] hsin[1] chien[4] ch'êng.[2]

1103

What you do not understand, say nothing about.

摸 不 清 白。不 要 亂 答 白
Mo[1] pu[4] ch'ing[1] pai,[2] pu[4] yao[4] lan[4] ta[1] pai.[2]

1104

Stop up your mouth like a bottle neck; guard your thoughts like a city.

守 口 如 瓶。防 意 如 城
Shou[3] k'ou[3] ju[2] p'ing[1]; fang[2] i[4] ju[2] ch'êng.[2]

1105

Do not talk about a thing when it is done; spilt water cannot be gathered up again.

成 事 莫 說。 覆 水 難 收
Ch'êng² shih⁴ mo⁴ shuo¹; fu² shui³ nan² shou.¹

1106

Praise is hard to get; but censure is easy to give.

好 言 難 得。 惡 語 易 施
'Hao³ yen² nan² tê²; o⁴ yü³ i⁴ shih.¹

1107

When a man is calm he says nothing; when water is level it flows not.

人 平 不 語。 水 平 不 流
Jên² p'ing² pu⁴ yü³; shui³ p'ing² pu⁴ liu.²

1108

No single word can be recalled. *Lit.:* One word let out, a swift horse cannot overtake it.

一 言 既 出。 駟 馬 難 追
Yi¹ yen² chi³ ch'u,¹ shih⁴ ma³ nan² chui.¹

1109

One hurtful word wounds like a sharp sword.

傷 人 一 語。 利 如 刀 割
Shang¹ jên² yi¹ yü,³ li⁴ ju² tao¹ ko.¹

1110

What one says may be false; what a hundred say must be true.

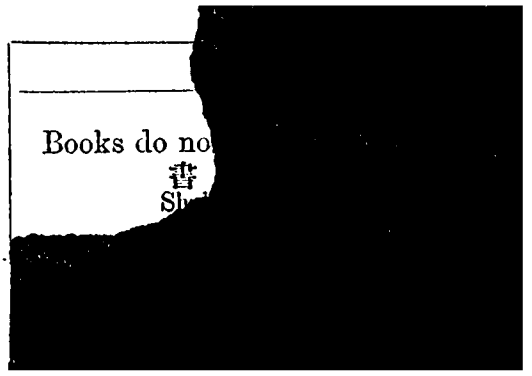
一 人 傳 虛。 百 人 傳 實
Yi¹ jên² chuan⁴ hsü¹; pai³ jên² chuan⁴ shih.²

1111

The wound of a sharp knife will close up; but the hate provoked by evil words will never die.

利 刀 割 體 瘡 猶 合
Li⁴ tao¹ ko¹ t'i³ ch'uang¹ yu² 'ho²;

言 語 傷 人 恨 不 消
Yen² yü³ shang¹ jên² 'hên² pu⁴ hsiao.¹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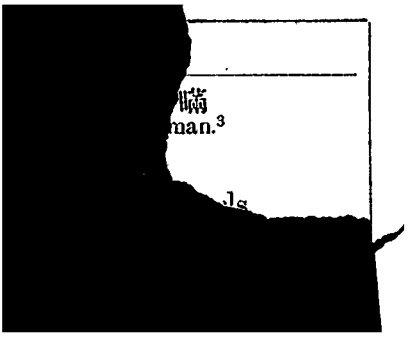

1126

Who makes his strength cheap obtains men's respect; who makes his mouth cheap obtains their dislike.

力 賤 得 人 敬。口 賤 得 人 憎
Li⁴ chien⁴ tê² jên² ching⁴; k'ou³ chien⁴ tê² jên² tsêng.¹

1127

When you have anything to say, first think and then say it.

有 所 言 必 議 之 而 後 言
Yu³ so³ yen² pi⁴ i⁴ chih¹ êrh² 'hou⁴ yen.²

1128

He who seldom opens his mouth, often shuts his eyes.

少 開 口。多 閉 目
Shao³ k'ai¹ k'ou,³ to¹ pi⁴ mu.⁴

NOTE.—"Shuts his eyes"; *i. e.* meditatively, thinking well before he speaks

1129

When troubles are few dreams are few; when words are scarce faults are scarce.

慮 少 夢 自 少。言 稀 過 亦 稀
Lü⁴ shao³ mêng⁴ tzŭ⁴ shao³; yen² hsi¹ kuo⁴ i⁴ hsi.¹

1130

The pen can convey one's meaning for a thousand miles.

筆 情 達 千 里
Pi³ ch'ing² ta² ch'ien¹ li.³

1131

The mouth which boasts of the sea, utters big words.

誇 海 口 說 大 話
K'ua¹ 'hai³ k'ou³ shuo¹ ta⁴ 'hua.⁴

SECTION X.—ON LAW AND GOVERNMENT.

CHAPTER I.

LAWS AND PENALTIES.

1132

Never beat if you must fine;
If you do, all fines decline.

罰 就 不 打。打 就 不 罰
Fa[2] chiu[4] pu[4] ta[3]; ta[3] chiu[4] pu[4] fa.[2]

1133

Try you to defraud in customs and revenue;
The mandarins soon will try to be having you.

瞞 關 漏 稅。拿 着 問 罪
man[3] kuan[1] lou[4] shui[4]; na[2] cho[2] wên[4] tsui.[4]

1134

Whether you punish or reward,
To friend or foe show no regard.

賞 不 論 冤 仇。罰 不 論 骨 肉
Shang[3] pu[4] lun[4] yüan[1] ch'ou,[2] fa[2] pu[4] lun[4] ku[3] jou.[4]

1135

Decapitation, strangling, banishment, exile, and transportation, are regulations which may not be broken.

斬 絞 軍 流 徒 法 不 可 犯
Chan[3] chiao[3] chün[1] liu[2] t'u,[2] fa[3] pu[4] k'o[3] fan.[4]

1136

He who fears the laws will not break them; he who dreads punishment will escape it.

懼 法 自 不 犯 法
Chü[4] fa[3] tzŭ[4] pu[4] fan[4] fa[3];

畏 刑 自 可 免 刑
wei[4] hsing[2] tzŭ[4] k'o[3] mien[3] hsing.[2]

1137

In making laws, severity is indispensable; in administering them, clemency.

立 法 不 可 不 嚴
Li[4] fa[3] pu[4] k'o[3] pu[4] yen[2];
行 法 不 可 不 恕
hsing[2] fa[3] pu[4] k'o[3] pu[4] shu.[4]

1138

One word settles life or death; so the pen may not carelessly move.

一 字 定 生 死。筆 莫 亂 動
Yi[1] tzŭ[4] ting[4] shêng[1] ssu[3]; pi[3] mo[4] luan[4] tung.[4]

1139

One word from a magistrate's pen may decide for life or death.

黑 筆 寫 白 紙。一 字 定 生 死
'Hei[1] pi[3] hsieh[3] pai[2] chih,[3] yi[1] tzŭ[4] ting[4] shêng[1] ssŭ.[3]

1140

He drew a line on the ground for a prison.

畫 地 爲 獄
'Hua[4] ti[4] wei[2] yü.[4]

NOTE.—This proverbial saying, referring to the obedient people of *Wên wang*, is now used as the equivalent of *pu kan tung* (不 敢 動) 'I dare not move.'

1141

Though the sword of justice be sharp, it will not slay the innocent.

鋼 刀 雖 快。不 斬 無 罪 之 人
Kang[1] tao[1] sui[1] k'uai,[4] pu[4] chan[3] wu[2] tsui[4] chih[1] jên.[2]

1142

If gentle means fail, harsh means will not.

善 化 不 足。惡 化 有 餘
Shan[4] 'hua[4] pu[4] tsu,[2] o[4] 'hua[4] yu[3] yü[2].

1143

No punishment on the Bench, no law below it.

案 上 無 刑。案 下 無 法
An[4] shang[4] wu[2] hsing,[2] an[4] hsia[4] wu[2] fa.[3]

CHAPTER II.

LITIGATION.

——— 1144 ———

Happy is the man who himself alone arraigns;
With others go to law, you've trouble for your pains.

訟 心 者 祥。訟 人 者 殃
Sung[4] hsin[1] chê[2] hsiang[2]; sung[4] jên[2] chê[2] yang.[1]

——— 1145 ———

With only right to back you,
Be sure the yamens lack you.

八 字 衙 門 朝 南 開
Pa[1] tzŭ[4] ya[2] mên[2] ch'ao[2] nan[2] k'ai,[1]
有 理 無 錢 莫 進 來
yu[3] li[3] wu[2] ch'ien[2] mo[4] chin[4] lai[2].

——— 1146 ———

If the warrant omits your name,
Take you no notice of the same.

榜 上 無 名，叫 不 應
Pang[3] shang[4] wu[2] ming,[2] chiao[4] pu[4] ying.[4]

——— 1147 ———

If one family has a lawsuit, ten families are involved in calamity.

一 家 有 事。連 累 十 家
Yi[1] chia[1] yu[3] shih,[4] lien[2] lei[3] shih[2] chia.[1]

——— 1148 ———

The bite of a thief goes three inches into the bone.

賊 咬 一 口 入 骨 三 分
Tsei[2] yao[3] yi[1] k'ou[3] ju[4] ku[3] san[1] fên.[1]

NOTE.—This proverb refers to the false statements sometimes made by prisoners at the bar, charging others with complicity in their offences.

1149

Inform against a man once, and three of his generations will become your enemies.

告 人 一 狀 三 世 冤
Kao⁴ jên² yi¹ chuang⁴ san¹ shih⁴ yüan.¹

1150

An indictment cannot be got up without lies.

無 誑 不 成 詞
Wu² k'uang³ pu⁴ ch'êng² ssŭ.²

1151

If but one word of information against a man get into the court, nine bullocks cannot drag it out again.

一 字 入 公 門。九 牛 拖 不 出
Yi¹ tzŭ⁴ ju⁴ Kung¹ mên,² chiu³ niu² t'o¹ pu⁴ ch'u.¹

1152

Let householders avoid litigation; for once go to law and there is nothing but trouble.

居 家 戒 爭 訟。訟 則 終 凶
Chü¹ chia¹ chieh⁴ chêng¹ sung⁴; sung⁴ tsê² chung¹ hsiung.¹

1153

Win your lawsuit and lose your money.

贏 了 官 事 輸 了 錢
Ying² liao³ kuan¹ shih⁴ shu¹ liao³ ch'ien.²

1154

Winning a cat you lose a cow.

贏 了 貓 兒 輸 了 牛
Ying² liao³ mao¹ êrh² shu¹ liao³ niu.²

1155

"Nine lawsuits out of ten are settled by arbitration."

十 場 官 事 九 場 和
Shih² ch'ang² kuan¹ shih⁴ chiu³ ch'ang² ho.²

1156

The plaintiff's charge makes the defendant seem worthy of death; but the defendant's answer shows there is reason on both sides.

原 告 一 張 紙。被 告 就 要 死
Yüan² kao⁴ yi¹ chang¹ chih,³ pei⁴ kao⁴ chiu⁴ yao⁴ ssŭ³;
被 告 一 張 紙。兩 下 都 有 理
pei⁴ kao⁴ yi¹ chang¹ chih,³ liang² hsia⁴ tu¹ yu³ li.³

1157

His pen is as sharp as a sword.

筆 如 刀 利
Pi³ ʻho² tao¹ li.⁴

NOTE.—Said of one who writes indictments.

1158

To retain some feeling in writing an indictment.

筆 下 留 情
Pi³ hsia⁴ liu² chʻing.²

1159

Wishing to criminate, no difficulty will be met in finding a pretext.

欲 加 之 罪。何 患 無 詞
Yü⁴ chia¹ chih¹ tsui,⁴ ʻho² ʻhuan⁴ wu² ssŭ.²

1160

In life beware of yamens; in death beware of hell.

生 不 入 官 門。死 不 入 地 獄
Shêng¹ pu⁴ ju⁴ kuan¹ mên²; ssŭ³ pu⁴ ju⁴ ti⁴ yü.⁴

1161

On the magistrate's table a sheet of paper; at his feet a pair of lips.

堂 上 一 張 紙。堂 下 一 張 嘴
Tʻang² shang⁴ yi¹ chang¹ chih³; tʻang² hsia⁴ yi¹ chang¹ tsui.³

1162

Before you arrest a magistrate, arrest his domestic.

拿 官 先 拿 家 丁
Na² kuan¹ hsien¹ na² chia¹ ting¹.

1163

Three or six hundred cash; two or four hundred cash; cash for runners, and cash for clerks.

三 六 百。二 四 百。差 費 房 禮
San¹ liu⁴ pai³; êrh⁴ ssŭ⁴ pai³; chʻai¹ fei⁴ fang² li.³

NOTE.—"Hundred" in this connection is said always to mean "thousand!"

1164

Though nine times you present an accusation, the last must agree with the first.

九 狀 不 離 原 詞
Chiu³ chuang⁴ pu⁴ li² yüan² ssŭ.²

1165

He who can get up a lawsuit will have calls on his cash.

會 打 官 司 也 要 錢
ʿHui⁴ ta³ kuan¹ ssŭ¹ yeh³ yao⁴ chʿien.²

1166

You cannot get at the Emperor, to tell him your wrongs.

不 能 見 天 子 言 情
Pu⁴ nêng² chien⁴ tʿien¹ tzŭ³ yen² chʿing.²

1167

Of ten reasons by which a magistrate may decide a case, nine are unknown to the public.

官 斷 十 條 理 九 條 人 不 知
Kuan¹ tuan⁴ shih² tʿiao² li³ chiu³ tʿiao² jên² pu⁴ chih.¹

CHAPTER III.

CIVIL OFFICERS.

1168

Whenever a neighbour office takes,
The event a gen'ral gladness makes.

鄰 舍 做 官。大 家 喜 歡
Lin² shê⁴ tso⁴ kuan,¹ ta⁴ chia¹ hsi³ ʻhuan.¹

1169

One dash of a civil magistrate's pen,
Makes the martial magistrate jump again.

文 官 點 一 筆。武 官 扒 不 急
Wên² kuan¹ tien³ yi¹ pi,³ wu³ kuan¹ pa¹ pu⁴ chi.²

1170

The magistrate sitting to judge in court,
Is helped by underlings of every sort.

官 府 坐 堂 書 差 衙 役 幫 忙
Kuan¹ fu³ tso⁴ t'ang,² shu¹ ch'ai¹ ya² yi⁴ pang¹ mang.²

1171

Do you wish to enjoy a peaceful state—
First settle all claims of the magistrate.

若 要 安。先 完 官
Jo⁴ yao⁴ an,¹ hsien¹ wan² kuan.¹

1172

Civil and martial mandarins must,
One to his seal, one to his flag, trust.

文 憑 印 信。武 憑 號 令
Wên² p'ing² yin⁴ hsin,⁴ wu³ p'ing² ʻhao⁴ ling.⁴

1173

The two Commissioners of salt and grain,
Keep, each of them, to his own domain.

鹽 糧 兩 道。各 管 一 號
Yen[2] liang[2] liang[2] tao,[4] ko[4] kuan[3] yi[1] ʻhao.[4]

1174

With friends at court, it is easy to get into office.

朝 中 有 人 好 爲 官
Chʻao[2] chung[1] yu[3] jên[2] ʻhao[3] wei[2] kuan.[1]

1175

Deceive but don't insult a mandarin.

瞞 官 莫 欺 官
Man[3] kuan[1] mo[4] chʻi[1] kuan.[1]

1176

An officer's door is like a market-place; his heart is like pure water.

臣 [2]門 如 市。臣 心 似 水
Chʻên mên[2] ju[2] shih,[4] chʻên[2] hsin[1] ssŭ[4] shui.[3]

1177

High office is necessarily dangerous.

官 高 必 險
Kuan[1] kao[1] pi[1] hsien.[3]

1178

An honest magistrate cannot get on.

清 官 不 到 頭
Chʻing[1] kuan[1] pu[4] tao[4] tʻou.[2]

1179

The civil magistrate takes his pen and pacifies the empire.

文 官 把 筆 安 天 下
Wên[2] kuan[1] pa[3] pi[3] an[1] tʻien[1] hsia.[4]

1180

The dignity of high office is widely known.

官 高 爵 顯
Kuan[1] kao[1] chüeh[2] hsien.[3]

1181

A magistrate will not consider your poverty, nor the devil your leanness.

官 不 怕 你 窮。 鬼 不 怕 你 瘦
Kuan[1] pu[4] p'a[4] ni[3] ch'iung,[2] kuei[3] pu[4] p'a[4] ni[3] shou.[4]

NOTE.—The meaning of this caustic saying is, that the one will have your money and the other your life.

1182

An honest magistrate can hardly escape dishonest clerks.

清 官 難 逃 滑 吏 手
Ch'ing[1] kuan[1] nan[2] t'ao[2] 'hua[2] li[4] shou.[3]

1183

Men's hearts are like iron, and the rule of mandarins like a furnace.

人 心 似 鐵。 官 法 如 爐
Jen[2] hsin[1] ssŭ[4] t'ieh[3]; kuan[1] fa[3] ju[2] lu.[2]

1184

If the homes of the people are without learned sons, where are the magistrates to come from?

家 無 讀 書 子。 官 從 何 處 來
Chia[1] wu[2] tu[2] shu[1] tzŭ,[3] kuan[1] ts'ung[2] 'ho[2] ch'u[4] lai[2]?

1185

A mandarin must aim at being Premier, and so must begin early to contend for the first rank.

爲 官 須 作 相。 及 第 早 爭 先
Wei[2] kuan[1] hsü[1] tso[4] hsiang,[1] chi[2] ti[4] tsao[3] chêng[1] hsien.[1]

1186

The magistrate has his proper laws; and the people their private agreements.

官 有 正 條。 民 有 私 約
Kuan[1] yu[3] chêng[4] t'iao[2]; min[2] yu[3] ssŭ[1] yo.[1]

1187

A magistrate who is not a lord among his people, has received the Emperor's high distinction and pay in vain.

爲 官 不 與 民 作 主
Wei[2] kuan[1] pu[4] yü[3] min[2] tso[4] chu,[3]
枉 受 朝 廷 爵 祿 高
Wang[3] shou[4] ch'ao[2] t'ing[2] chüeh[2] lu[4] kao.[1]

1188

A wise man before a magistrate will be mute for a little while.

好 漢 見 官 三 聲 啞
'Hao³ 'han⁴ chien⁴ kuan¹ san¹ shêng¹ ya.³

1189

A poor mandarin equals a rich merchant.

窮 官 當 富 客
Ch'iung² kuan¹ tang⁴ fu⁴ k'o.⁴

1190

He who takes office far from home only does so for a living.

千 里 做 官 只 爲 嘴
Ch'ien¹ li³ tso⁴ kuan¹ chih³ wei² tsui.³

1191

He who in high station is without pride, is exalted without danger.

在 上 不 驕。高 而 不 危
Tsai¹ shang⁴ pu⁴ chiao,¹ kao¹ êrh² pu⁴ wei.²

1192

A man may display great ability in any office high or low; a man without ability receives high rank and pay in vain.

有 才 不 在 官 大 小
Yu³ ts'ai² pu⁴ tsai⁴ kuan¹ ta⁴ hsiao³;
無 才 枉 受 爵 祿 高
wu² ts'ai² wang³ shou⁴ chüeh² lu⁴ kao.¹

1193

The *Chih-fu* can exterminate families; the *Chih-hsien* can confiscate goods.

滅 門 知 府。抄 家 知 縣
Mieh⁴ mên² chih¹ fu³; ch'ao¹ chia¹ chih¹ hsien.⁴

1194

Even an honest *Chih-fu* may, during a three years term of office, save ten myriad snow-white taels of silver.

一任清知府十萬雪花銀
Yi[1] jên[4] ch'ing[1] Chih[1] fu[3] shih[2] wan[4] hsüeh[3] 'hua[1] yin.[2]

1195

Before he comes into office he reproves a thousand faults; after he comes into office he commits the same himself.

未做官說千般
Wei[4] tso[4] kuan[1] shuo[1] ch'ien[1] pan[1];
做了官是一般
tso[4] liao[3] kuan[1] shih[4] yi[1] pan.[1]

1196

There are three rules for men in office: be upright, be cautious, be diligent.

當官有三事。曰清。曰愼。曰勤
Tang[1] kuan[1] yu[3] san[1] shih[4]: yüeh[1] ch'ing,[1] yüeh[1] shên,[4] yüeh[1] ch'in.[2]

1197

Among magistrates there are distinctions of rank; among their assistants, none.

官有大小。吏無尊卑
Kuan[1] yu[3] ta[4] hsiao[3]; li[4] wu[2] tsun[1] pei.[1]

1198

Better awe-inspiring police than awe-inspiring mandarins; for if the police be not so, the mandarins will be lightly esteemed.

官威不如衙役威
Kuan[1] wei[1] pu[4] ju[2] ya[2] yi[4] wei[1];
衙役不威官就低
ya[2] yi[4] pu[4] wei[1] kuan[1] chiu[4] ti.[1]

1199

Magistrates innumerable beget sons to die of want; whilst many unofficial men bear sons who turn out courtiers.

無限朱門生殍餓
Wu[2] hsien[4] chu[1] mên[2] shêng[1] o[4] p'iao[3];
幾多白屋出朝郎
chi[3] to[1] pai[2] wu[1] ch'u[1] ch'ao[2] lang.[2]

1200

Neither dogs nor mandarins injure those who give them anything.

狗 不 咬 屙 屎 的
Kou³ pu⁴ yao³ o¹ sui¹ ti¹;
官 不 打 送 禮 的
kuan¹ pu⁴ ta³ sung⁴ li³ ti.¹

NOTE.—This common and very suggestive proverb, is too coarse for any more literal translation than the one given above.

CHAPTER IV.

MILITARY OFFICERS.

1201

When against rebels a general does an army bring,
His first endeavour ought to be to seize the rebel king.

將 軍 上 戰 場。 擒 賊 先 擒 王
Chiang[1] chün[1] shang[3] chan[4] ch'ang,[2] ch'in[2] tsei[2] hsien[1] ch'in[2] wang.[2]

1202

Nailmakers don't good iron use;
Nor good men to be soldiers choose.

好 鐵 不 打 釘。 好 人 不 當 兵
'Hao[3] t'ieh[3] pu[4] ta[3] ting[1]; 'hao[3] jên[2] pu[4] tang[1] ping.[1]

1203

Under a powerful general there are no feeble soldiers.

强 將 手 下 無 弱 兵
Ch'iang[2] chiang[1] shou[3] hsia[4] wu[2] jo[4] ping.[1]

1204

The rank of general is open to the meanest born.

將 軍 不 怕 出 身 低
Chiang[1] chün[1] pu[4] p'a[4] ch'u[1] shên[1] ti[1]

1205

Though you kill ten thousand, you will have three thousand killed.

殺 人 一 萬。 自 損 三 千
Sha[1] jên[2] yi[1] wan,[4] tzŭ[4] sun[3] san[1] ch'ien.[1]

1206

Armies are kept a thousand days to be used on one.

養 軍 千 日 用 在 一 朝
Yang[3] chün[1] ch'ien[1] jih[4] yung[4] tsai[4] yi[1] chao.[1]

1207

To rush on the foe at the point of the spear, is the mark of a truly brave man; and the scholar who can move heaven and earth is wonderfully talented.

衝 鋒 破 敵 眞 個 大 膽
Ch'ung[1] fêng[1] p'o[4] ti[2] chên[1] ko[4] ta[4] tan.[3]
掀 天 揭 地 方 是 奇 才
hsien[1] t'ien[1] chieh[1] ti[4] fang[1] shih[4] chi[1] ts'ai.[2]

1208

A great general is honoured everywhere.

大 將 軍 八 面 威 風
Ta[4] chiang[1] chün[1] pa[1] mien[4] wei[1] fêng.[1]

1209

A (defeated) general never dismounts, so each soldier may flee where he pleases.

將 軍 不 下 馬。各 自 奔 前 程
Chiang[1] chün[1] pu[4] hsia[4] ma,[3] ko[4] tzŭ[4] pên[1] ch'ien[2] ch'êng.[2]

1210

A thousand soldiers are easily obtained; one general is hard to find.

千 兵 易 得 一 將 難 求
Ch'ien[1] ping[1] i[4] tê[2]; yi[1] chiang[1] nan[2] ch'iu.[2]

1211

The martial magistrate draws his sword and puts down all rebellion.

武 官 提 刀 定 干 戈
Wu[3] kuan[1] t'i[2] tao[1] ting[4] kan[1] ko.[1]

CHAPTER V.

YAMENS AND YAMEN-RUNNERS.

1212

As sheep drop into a tiger's jaw,
Cash drops into an underling's paw.

錢 落 差 手。羊 落 虎 口
Ch'ien^{2} lo^{4} ch'ai^{1} shou,^{3} yáng^{2} lo^{4} 'hu^{3} k'ou.^{3}

1213

A police-runner's actions are subject to fate.
Does he fear lest a shower should sprinkle his pate?

官 差 不 自 由。那 怕 雨 淋 頭
Kuan^{1} ch'ai^{1} pu^{4} tzŭ^{4} yu,^{2} na^{3} p'a^{4} yü^{3} lin^{4} t'ou.^{2}

1214

Though the yamen be small the law is the same.

衙 門 雖 小 法 度 一 例
Ya^{2} mên^{2} sui^{1} hsiao^{3} fa^{3} tu^{4} yi^{1} li.^{4}

1215

Yamens are deep as the sea, and their corruptions lofty as heaven.

衙 門 深 似 海。弊 病 大 如 天
Ya^{2} mên^{2} shên^{1} ssŭ^{4} 'hai,^{3} pi^{4} ping^{4} ta^{4} ju^{2} t'ien.^{1}

1216

Official underlings see money as a fly sees blood.

公 人 見 錢 如 蒼 蠅 見 血
Kung^{1} jên^{2} chien^{4} ch'ien^{2} ju^{2} ts'ang^{1} ying^{1} chien^{4} hsieh.^{3}

1217

Yamen-runners must be very brave who can deceive, frighten, defraud, and extort.

哄 嚇 騙 詐 差 膽 大
Hung^{3} hsia^{4} p'ien^{4} cha^{4} ch'ai^{1} tan^{3} ta.^{4}

NOTE.—See next proverb and note.

1218

What paddy-fields and corn-fields belong to the yamen?

有麼衙門田。有麼衙門地
Yu³ mo¹ ya² mên² t'ien,² yu³ mo¹ ya² mên² ti⁴?

NOTE.—This is the yamên-runner's reply to the charge conveyed in the preceding proverb.

1219

However wrong the magistrate and his assistants may be, their messenger is not to be blamed.

官差吏差來人不差
Kuan¹ ch'a¹ li⁴ ch'a¹ lai² jên² pu⁴ ch'a.¹

1220

Those who follow mandarins eat mandarins' rice.

跟官人吃官人
Kên¹ kuan¹ jên² ch'ih¹ kuan¹ jên.²

1221

Quickly pay your taxes, even should that empty your purse; then you will be most happy.

國課早完。卽囊要無餘
Kuo² k'o⁴ tsao³ wan,² chi² nang² t'o⁴ wu² yü,²
自得至樂
tzŭ⁴ tê² chih⁴ lê.⁴

1222

An inmate of a yamen may easily acquire merit.

公門中好修行
Kung¹ mên² chung¹ hao³ hsiu¹ hsing.²

SECTION XI.—ON MAN.

CHAPTER I.

MANKIND.

1223

Take a hundred men, and you
Will find all sorts and every hue.
人 生 一 百。種 種 色 色
Jên² shêng¹ yi¹ pai,³ chung⁴ chung⁴ sê⁴ sê.⁴

1224

Man resembles the stump of a tree;—
Completely dependent on clothing is he.
人 是 樹 樁。全 靠 衣 裝
Jén² shih⁴ shu⁴ chuang,¹ ch'ien² k'ao⁴ i¹ shang.¹

NOTE.—Here is an idea worthy of the author of *Sartor Resartus*.

1225

Men are one in heart, and their hearts one in principle.
人 同 此 心。心 同 此 理
Jên² t'ung² tz'ŭ³ hsin,¹ hsin¹ t'ung² tz'ŭ³ li.³

1226

Who but the sages are free from faults?
人 非 聖 賢 孰 能 無 過
Jên² fei¹ shêng¹ hsien² shu² néng² wu² kuo⁴?

1227

Of men there are good and bad, as of goods there are valuable and worthless.
人 有 好 歹。貨 有 高 低
Jên² yu³ 'hao³ tai,³ 'huo⁴ yu³ kao¹ ti.¹

1228

Man is the most intelligent of all creatures.

人 爲 萬 物 之 靈
Jên² wei² wan⁴ wu⁴ chih¹ ling.²

1229

So long as no favour is sought, all men are equal; as the place is level where water flows not.

人 不 求 人 一 般 大
Jên³ pu⁴ ch'iu² jên² yi¹ pan¹ ta⁴;
水 不 流 來 一 般 平
Shui³ pu⁴ liu² lai² yi¹ pan¹ p'ing.²

1230

He who sits in, and they who carry, the sedan, are alike men.

坐 轎 子 也 是 人
Tso⁴ chiao⁴ tzŭ³ yeh³ shih⁴ jên²;
擡 轎 子 也 是 人
t'ai² chiao⁴ tzŭ³ yeh³ shih⁴ jên.²

1231

All men have faces, as all trees have bark.

人 人 有 臉。樹 樹 有 皮
Jên² jên² yu³ lien,³ shu⁴ shu⁴ yu³ p'i.²

1232

Man is heaven and earth in miniature.

人 身 一 小 天 地
Jên² shên¹ yi¹ hsiao³ t'ien¹ ti.⁴

1233

When in their lives are men satisfied? The aged may steal a little leisure.

人 生 知 足 何 時 足
Jên² shêng¹ chih¹ tsu² ho² shih² tsu.²
人 老 偷 閑 且 自 閑
Jên² lao³ t'ou¹ hsien² ch'ieh³ shih⁴ hsien.²

CHAPTER II.

DIFFERENT KINDS OF MEN.

(1) AGED MEN.

1234

An aged man will always be,
The jewel his his family.

家 有 老 是 個 寶
Chia[1] yu[3] lao,[3] shih[4] ko[4] pao.[3]

1235

Old trees become half empty at the core:
Old men see all things clearer than before.

樹 老 半 心 空 人 老 事 事 通
Shu[4] lao[3] pan[4] hsin[1] k'ung[1]: jên[2] lao[3] shih[4] shih[4] t'ung.[1]

1236

See the old man of eighty cutting dried reeds:
For each day he does not die, fuel he needs.

八 十 歲 老 砍 黃 蒿
Pa[1] shih[2] sui[4] lao[3] p'o[4] huang[2] hao.[1]
一 日 不 死 要 柴 燒
Yi[1] jih[4] pu[4] ssŭ[3] yao[4] ch'ai[3] shao.[1]

1237

There is nothing like newness in clothes; nothing like age in man.

衣 莫 若 新。 人 莫 若 故
I[1] mo[4] jo[4] hsin[1]; jên[2] mo[4] jo[4] ku.[4]

1238

Age lacks kindness, as dry weather dew.

人 老 無 人 情。 天 乾 無 露 水
Jên[2] lao[3] wu[2] jên[2] ch'ing,[2] t'ien[1] kan[1] wu[2] lu[4] shui.[3]

1239

Aged men are virtuous.

年 高 有 德
Nien[1] kao[1] yu[3] tê.[2]

1240

Better die ten years sooner, than live those years in poverty.

願 短 十 年 壽。不 可 老 來 貧
Yüan[4] tuan[3] shih[2] nien[2] shou,[4] pu[4] k'o[2] lao[3] lai[2] p'ing.[3]

1241

An old man ready to depart. *Lit.:* The sun descending the mountain sides.

下 山 坡 日 頭
Hsia[4] shan[1] p'o[1] jih[4] t'ou.[2].

1242

White hairs don't all disappear with the old men, for we see them again on young men's heads.

白 髮 不 隨 老 人 去
Pai[2] fa[3] pu[4] sui[2] lao[3] jên[2] ch'ü,[4]
看 看 又 上 少 年 頭
k'an[4] k'an[4] yu[4] shang[3] shao[3] nien[2] t'ou.[2]

1243

I won't laugh at another for having grown old; for that will assuredly happen to me.

莫 笑 他 人 老。終 須 還 到 我
Mo[4] hsiao[4] t'a[1] jên[2] lao[3]; chung[1] hsü[1] huan[2] tao[4] wo.[3]

1244

We remember riding on bamboos as boys, and lo! we are white with age.

記 得 少 年 騎 竹 馬
Chi[4] tê[2] shao[3] nien[2] ch'i[2] chu[2] ma,[3]
看 看 又 是 白 頭 翁
k'an[4] k'an[4] yu[4] shih[4] pai[2] t'ou[2] wêng.[1]

1245

On earth impartial justice is with the aged; they will not show mercy to noble offenders.

公 道 世 間 惟 白 髮
Kung[1] tao[4] shih[4] chien[1] wei[2] pai[2] fa[3];
貴 人 頭 上 不 曾 饒
kuei[4] jên[2] t'ou[2] shang[4] pu[4] tsêng[2] jao.[2]

1246

The older ginger and cinnamon are, the more pungent their flavour.

薑 桂 之 性 愈 老 愈 辣
Chiang[1] kuei[1] chih[1] hsing[4] yü[4] lao[3] yü[4] la.[4]

1247

If deferential to experienced old men, in perplexity you can rely on them.

屈 志 老 成 急 則 可 相 倚
Ch'ü[1] chih[4] lao[3] ch'êng,[2] chi[2] tsê[2] k'o[3] hsiang[1] i.[3]

1248

At seventy a man is a candle in the wind.

七 十 風 前 燭
Ch'i[1] shih[2] fêng[1] ch'ien[2] chu.[2]

1249

At eighty a man is hoar-frost on the tiles.

八 十 瓦 上 霜
Pa[1] shih[2] wa[1] shang[4] shuang:[1]

1250

He who won't take an old man's advice, will one day become a beggar.

不 信 老 人 言。乞 兒 有 得 做
Pu[4] hsin[4] lao[3] jên[2] yen,[2] ch'i[3] êrh[2] yu[3] tê[2] tso.[4]

1251

He must err grievously, who won't listen to aged men.

不 聽 老 人 言。必 做 心 慌 事
Pu[4] t'in[1] lao[3] jên[2] yen,[2] pi[4] tso[4] hsin[1] huang[3] shih.[4]

(2) BAD MEN.

1252

A hook attached to a ring:
To him let nobody cling.

鈎 打 連 環。沒 得 人 纏
Kou[1] ta[3] lien[2] ʻhuan[2]: mu[2] te[2] jên[2] chʻan.[2]

NOTE.—This is a specimen also of the innuendo, or as the Chinese call it 歇後語 *hsieh ʻhou yü*. Only the first four words are ever spoken; the last four being always understood. The sense of this proverb is—Let nobody be deceived by him; he is one of the lot.

1253

He who dare risk being made a mangled corse,
May drag an emperor down from his horse.

捨 得 一 身 剮
Shê[3] tê[2] yi[1] shên[1] kua,[3]
皇 帝 老 子 挪 下 馬
ʻHuang[2] ti[4] lao[3] tzŭ[3] lo[2] hsia[4] ma.[3]

1254

His conduct is cruel, and he fights;
In cursing and swearing he delights.

行 凶 打 架。開 口 就 罵
Hsing[2] hsiung[1] ta[3] chia[4] kʻai[1] kʻou[3] chiu[4] ma.[4]

1255

A barefaced wight, thinks everything right.

臉 兒 一 皮。百 事 大 吉
Lien[3] êrh[2] yi[1] pʻi,[2] pai[3] shih[4] ta[4] chi.[2]

1256

Whose teeth are white and visage yellow,
Is an opium-smoking fellow.

面 黃 牙 齒 白。必 定 鴉 片 客
Mien[4] ʻhuang[2] ya[2] chʻih[3] po,[2] pi[4] ting[4] ya[1] pʻien[4] kʻo.[4]

1257

Where he has trodden no grass will grow.

走了路不生草
Tsou⁴ liao³ lu⁴ pu⁴ shêng¹ ts'ao.³

1258

A rogue is soft as cotton; a fool hard as iron.

光棍軟如綿癡漢硬似鐵
Kuang¹ kun⁴ yuan³ ju² mien²; ch'ih² 'han⁴ ying⁴ ssŭ⁴ t'ieh.³

1259

A rogue fears a simpleton; and a simpleton fears importunity.

光棍怕眼子眼子怕綿纏
Kuang¹ kun⁴ p'a⁴ yen³ tzŭ³; yen³ tzŭ³ p'a⁴ mien² ch'an.²

NOTE.—The simpleton may spoil a rogue's plan; and importunity is sure to result in the simpleton's being taken in.

1260

One rat may spoil the nest.

一個老鼠打壞一窠洞
Yi¹ ko⁴ lao³ shu³ ta³ 'huai⁴ yi¹ ch'ao² tung.⁴

1261

His heart is not upright whose eye looks askance.

眼斜心不正
Yen³ hsieh² hsin¹ pu⁴ chêng⁴

1262

Amongst bullies there is always one more overbearing than the rest; and bad men must be by bad men ground down.

强中更有强中手
Ch'iang² chung¹ kêng¹ yu³ ch'iang² chung¹ shou³;
惡人須用惡人磨
O⁴ jên² hsü¹ yung⁴ o⁴ jên² mo.²

1263

A tribe of foxes and dogs.

狐羣狗黨
'Hu² ch'ün² kou³ tang.³

1264

A vicious blackguard. *Lit.:* One with a black heart and a rotten liver.

黑 心 爛 肝
ʻHei¹ hsin¹ lan⁴ kan.¹

1265

A shameless man is ready for anything.

人 無 廉 恥。百 事 可 爲
Jên² wu² lien² chʻih,³ pai³ shih⁴ kʻo³ wei.²

1266

A lazy good-for-nothing. *Lit.:* One who goes slipshod in old shoes.

靸 半 頭 鞋
Sa¹ pan⁴ tʻou² hsieh.²

1267

Bad men are hated by all. *Lit.:* When a rat crosses the street, every one cries "Hit him."

過 街 老 鼠 齊 叫 打
Kuo⁴ chieh¹ lao³ shu³ chʻi² chiao⁴ ta.³

1268

An untruthful man is iron without steel; an untruthful woman is rotten grass and tangled hemp.

男 兒 無 信 鈍 鐵 無 鋼
Nan² êrh² wu² hsin⁴ tun⁴ tʻieh³ wu² kang¹;
女 兒 無 信 爛 草 麻 繩
nü³ êrh² wu² hsin⁴ lan⁴ tsʻao³ ma² jang.²

1269

A lying machine.

批 謊 架 子
Chʻê³ ʻhuang³ chia⁴ tzŭ.³

1270

A lying machine cannot enter a city gate.

批 謊 架 子 進 不 得 城 門
Chʻê³ ʻhuang³ chia⁴ tzŭ³ chin⁴ pu⁴ tê² chʻêng² mên.²

1271

The skin of his face is as thick as a city wall.

臉 有 城 牆 厚
Lien³ yu³ chʻêng² chʻiang² ʻhou.⁴

1272

A bad man will not confront a good man.

邪 不 敵 正
Hsieh² pu⁴ ti² chêng.⁴

Union of bad men. *Lit.*: Dry fuel rears a blazing fire.

乾 柴 傍 烈 火
Kan¹ ch'ai² p'ang² lieh⁴ 'huo.³

1273

The disobedient provoke many stripes.

降 人 多 討 打
Chiang⁴ jên² to¹ t'ao³ ta.³

1274

You've put your bowels out of shape by swallowing a carrying-pole.

吃 了 匾 担 横 了 肠 子
Ch'ih¹ liao³ pien³ tan¹ 'hêng⁴ liao³ ch'ang² tzŭ.³

NOTE.—This is said to one who has degenerated into a violent and cruel character.

(3) CLEVER MEN.

1275

Wiser than the emperor none can ever be;
Shrewder than the premier you can never be.

聰 明 莫 過 於 帝 王
Ts'ung[1] ming[2] mo[4] kuo[4] yü[1] ti[4] wang;[2]
伶 俐 莫 過 於 宰 相
Ling[2] li[4] mo[4] kuo[4] yü[1] tsai[4] hsiang.[1]

1276

In the wise and strong,
There is nothing wrong.

精 明 强 幹。絲 毫 不 亂
Ching[1] ming[2] ch'iang[2] kan,[2] ssŭ[1] 'hao[2] pu[4] lan.[4]

1277

Half your talents are natural; the other half acquired.

生 成 一 半。學 成 一 半
Shêng[1] ch'êng[2] yi[1] pan[4]; hsiao[3] ch'êng[2] yi[1] pan.[4]

1278

A word is enough to a clever man.

是 明 白 人 說 得 就 知
Shih[4] ming[2] pai[2] jên[2] shuo[1] tê[2] chiu[4] chih.[1]

1279

Clever men are often the servants of fools.

聰 明 人 是 糊 塗 人 的 用 人
Ts'ung[1] ming[2] jên[2] shih[4] 'hu[2] t'u[2] jên[2] ti[1] yung[4] jên.[2]

1280

A clever man needs few words; as a drum but to be lightly beaten.

明 人 不 用 細 講
Ming[2] jên[2] pu[4] yung[4] hsi[4] chiang.[3]
響 鼓 不 用 重 搥
hsiang[3] ku[3] pu[4] yung[4] chung[4] ch'iu.[2]

1281

Three fools equal one clever man; three clever men equal one District magistrate.

三個愚人當個明人
San[1] ko[4] yü[2] jên[2] tang[1] ko[4] ming[2] jên;[2]
三個明人當個知縣
san[1] ko[4] ming[2] jên[2] tang[1] ko[4] chih[1] hsien.[4]

1282

Clever for a lifetime; foolish for a moment.

聰明一生。糊塗一時
Ts'ung[1] ming[2] yi[1] shêng[1]; hu[2] t'u[2] yi[1] shih.[2]

1283

A wise man can fill a thousand mouths; a fool can only protect himself.

有智養千口。無智保一人
Yu[3] chih[4] yang[3] ch'ien[1] k'ou[3]; wu[2] chih[4] pao[3] yi[1] jên.[2]

1284

The wise are minished by half; and self-scrutinizing men are all gone.

知者減半。省者全無
Chih[1] chê[2] chien[3] pan[4]; hsing[3] chê[2] ch'ien[2] wu.[2]

1285

The clever have more, the stupid less, than enough.

巧者有餘。拙者不足
Ch'iao[3] chê[2] yu[3] yü; chuch[2] chê[2] pu[4] tsu.[2]

1286

A wise man needs three assistants.

好漢要三個幫手
Hao[3] han[4] yao[4] san[1] ko[4] pang[1] shou.[3]

1287

The clever man sees, at a nod of the head.

明人點頭就知
Ming[2] jên[2] tien[3] t'ou[2] chiu[4] chih.[1]

1288

Clever men are sometimes the dupes of their own cleverness.

聰 明 反 被 聰 明 悞
Ts'ung[1] ming[2] fan[3] pei[4] ts'ung[1] ming[2] wu.[4]

1290

Dust never stains a highly-polished mirror; nor do licentious vices generate in a mind enlightened with wisdom.

鏡 明 則 塵 埃 不 染
Ching[4] ming[2] tsê[2] ch'ên[2] ai[2] pu[4] jan[3];
智 明 則 邪 惡 不 生
chih[4] ming[2] tsê[2] hsieh[2] o[4] pu[4] shêng.[1]

1291

Let him do a thing once, and he will surpass all others.

凡 事 閱 歷 過 一 回
Fan[2] shih[4] yüeh[4] li[4] kuo[4] yi[1] hui,[2]
見 識 總 不 同 人
chien[4] shih[4] tsung[3] pu[4] t'ung[2] jên.[2]

1292

Enlightened men do no dark deeds.

明人不作暗事
Ming[2] jên[2] pu[4] tso[4] an[4] shih.[4]

1293

A very cunning man. *Lit.:* A murex wearing a pagoda has one point above another.

螺 螄 頂 寶 塔 尖 過 頂
Lo[2] shih[1] ting[3] pao[3] t'a[3] chien[1] kuo[4] ting.[3]

1294

A good drum does not require hard striking.

好 鼓 不 用 勤 搥 打
Hao[3] ku[3] pu[4] yung[4] ch'in[2] ch'ui[2] ta.[3]

1295

He has met with his match. *Lit.:* The chess-player has met with a sturdy opponent; the general has encountered a worthy foe.

棋逢敵手。將遇良材
Ch'i[2] fêng[2] ti[2] shou[3]; chiang[1] yü[4] liang[2] ts'ai.[2]

1296

Clever men pronounce sentence on themselves.

明人自斷
Ming[2] jên[2] tzŭ[4] tuan.[4]

(4) CONCEITED MEN,

1297

He is little like men, and less like devils.

三分不像人。七分不像鬼
San[1] fên[1] pu[4] hsiang[4] jên,[2] ch'i[1] fên[1] pu[4] hsiang[4] kuei.[3]

NOTE.—Said in contempt of a proud pretentious knave.

1298

A self-conceited bad man must have many errors.

乖僻自是。悔悞必多
Kuai[1] p'i[1] tzŭ[4] shih,[4] 'hui[3] wu[4] pi[4] to.[1]

1299

His eye beholds an empty world; within its range no man appears.

目空一世。眼內無人
Mu[4] k'ung[1] yi[1] shih[4]; yen[3] nei[4] wu[2] jên.[2]

1300

He looks on others as nonentities.

旁若無人
P'ang[2] jo[4] wu[2] jên.[2]

1301

Very fond of bragging.

好耍牌子
'Hao[4] shua[2] p'ai[2] tzŭ.[3]

1302

Its a bragging rat that climbs the steelyards.

老 鼠 扒 秤 鈎 自 稱 自
Lao³ shu³ pa¹ ch'êng³ kou¹ tzŭ⁴ ch'êng¹ tzŭ.⁴

1303

One fond of wearing a lofty hat.

愛 戴 高 帽 子
Ai⁴ tai⁴ kao¹ mao⁴ tzŭ.³

1304

The self-conceited come to grief; the boastful are but fools.

自 滿 者 敗。自 矜 者 愚
Tzŭ⁴ man³ chê² pai⁴; tzŭ⁴ ching¹ chê² yü.²

1305

A boastful fellow. *Lit.:* One fond of wearing an eel basket.

愛 戴 鱔 魚 簍 子
Ai⁴ tai⁴ shan⁴ yü² lou³ tzŭ.³

1306

In his eye he has no superiors.

目 無 長 上
Mu⁴ wu² chang³ shang.⁴

1307

Proud talk. *Lit.:* When a toad gapes, what a mouth! and what breath!

癩 蝦 蟆 打 呵 欠 大 口 大 氣
Lai⁴ hsia² ma¹ ta³ o¹ ch'ien⁴ ta⁴ k'ou³ ta⁴ ch'i⁴!

1308

The humble receive advantage; the self-sufficient provoke loss.

謙 受 益。滿 招 損
Ch'ien¹ shou⁴ i²; man³ chao¹ sun.³

1309

Heaven, Earth, Men and Spirits, all love the humble, not the proud; to the humble is given happiness, to the proud calamity.

天 地 人 神 俱 喜 謙 不 喜 盈
T'ien[1] ti[4] jên[2] shên[2] chü[4] hsi[3] ch'ien[1] pu[4] hsi[3] ying[2]:
謙 者 賜 之 福 盈 者 賜 之 禍
ch'ien[1] chê[2] tz'ŭ[4] chih[1] fu,[2] ying[2] chê[2] tz'ŭ[4] chih[1] huo.[4]

NOTE.—"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Ps. 138: 6.

1310

Proud men are disgusting. *Lit.:* The characters for 'self' and 'great' compose the character for 'stinking'.

自 大 是 個 臭 字
Tzŭ[4] ta[4] shih[4] ko[4] ch'ou[4] tzŭ.[4]

1311

A lofty lamp-post lights what is distant, not what is near.

一 丈 八 尺 高 的 燈 臺
Yi[1] chang[4] pa[1] ch'ih[3] kao[1] ti[1] têng[1] t'ai,[2]
照 遠 不 照 近
chao[4] yuan[3] pu[4] chao[4] chin.[4]

NOTE.—This is said of one blind to his own, but not to the faults of other people.

1312

The humble reap advantage; the haughty meet misfortune.

自 損 者 益。 自 益 者 殃
Tzŭ[4] sun[3] chê[2] i[2]; tzŭ[4] i[2] chê[2] yang.[1]

(5) DEFORMED MEN.

1313

From a dwarfish dwarf you'll hear,
Nothing but the strange and queer.

矮 子 矮。一 肚 怪
Ai[3] tzŭ[3] ai,[3] yi[1] tu[3] kuai.[4]

1314

To pry into what's said the deaf are too prone;
The dumb cannot bear to let talking alone.

聾 子 愛 打 刹。啞 吧 愛 說 話
Lung[2] tzŭ[3] ai[4] ta[3] ch'a[4]; ya[3] pa[1] ai[4] shuo[1] hua.[4]

1315

The thoughts of the blind are like a knife.

瞎 子 心 思 像 一 把 刀
Hsia[2] tzŭ[3] hsin[1] ssŭ[1] hsiang[4] yi[1] pa[3] tao.[1]

1316

The blind get led, and the lame supported.

瞎 子 有 人 牽。跛 子 有 人 扶
Hsia[2] tzŭ[3] yu[3] jên[2] ch'ien,[1] p'o[3] tzŭ[3] yu[3] jên[2] fu.[2]

1317

When one blind man leads several blind men, before long all will fall into a fire pit.

一 盲 引 衆 盲。相 將 入 火 坑
Yi[1] mang[2] yin[3] chung[4] mang,[2] hsiang[1] chiang[1] ju[4] huo[3] k'êng.[1]

1318

When the blind lead the blind, they will certainly fall into a ditch.

瞎 子 攙 扶 瞎 子
Hsia[2] tzŭ[3] ch'an[1] fu[2] hsia[2] tzŭ,[3]
未 必 不 掉 下 坑 處
wei[4] pi[4] pu[4] tiao[4] hsia[4] k'êng[1] ch'u.[4]

NOTE.—"If the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.

— 1319 —

The blind are quick at hearing, the deaf are quick at sight.

瞽 者 善 聽。聾 者 善 視
Ku³ chê² shan⁴ t'ing,¹ lung² chê² shan⁴ shih.⁴

— 1320 —

Dumb men are fond of making signs.

啞 吧 好 做 顧 點
Ya³ pa¹ hao⁴ tso⁴ ku⁴ tien.³

— 1321 —

When a dumb man sees his mother, he wants to speak but can't.

啞 吧 見 娘 有 話 說 不 出
Ya³ pa¹ chien⁴ niang² yu³ hua⁴ shuo¹ pu⁴ ch'u.¹

— 1322 —

Couldn't *Wu Ta Lang*, get a living?

武 大 郎 不 過 日 子
Wu³ Ta⁴ Lang² pu⁴ kuo⁴ jih⁴ tzŭ³?

NOTE.—*Wu Ta-lang*, a notorious dwarf of the *Sung* dynasty, was less than the least of dwarfs, yet seems to have made his way in the world. Hence thi proverb, used by dwarfs when repelling banter.

(6) EXCITABLE AND ANXIOUS MEN.

1323

Men in a flurry from morning to night,
Seldom are seen to continue all right.

朝 也 忙 暮 也 忙
Chao[1] yeh[3] mang[2] mu[4] yeh[3] mang[2]
那 見 忙 人 得 久 長
Na[3] chien[4] mang[2] jên[2] tê[2] chiu[3] ch'ang.[2]

1324

An excitable, restless man. *Lit.:* One for whom no *ti-ch'i* was burnt in his ante-natal life.

前 世 未 燒 地 契
Ch'ien[2] shih[4] wei[4] shao[1] ti[4] ch'i.[4]

NOTE.—The *ti-ch'i* is the deed of purchase of the grave written for the dead, and burnt at his funeral by a son or relative. It is supposed that one of the three souls (魂) of the departed takes this document to *Yen Wang* (閻王), or Pluto, for his seal; thereupon the grave is secured against violation, and the soul (魂) which is supposed to reside therein, secured in peaceful possession. That such a paper should not have been burnt at the close of a former life, is thought sufficient to account for any amount of giddiness and restlessness, any person so neglected may display in this.

1325

Flurried men lack wisdom.

忙 人 無 智
Mang[2] jên[2] wu[2] chih.[4]

1326

He has the head of a cat, the eyes of a rat.

貓 頭 鼠 眼
Mao[1] t'ou[2] shu[3] yen.[3]

1327

An unsettled person. *Lit.:* One who now wishes to be off to Nankin to buy horses, and anon to Peking to buy office.

想 到 南 京 買 馬
Hsiang[3] tao[4] Nan[2] ching[1] mai[3] ma,[3]
又 想 北 京 買 官
yu[4] hsiang[3] Pei[3] ching[1] mai[3] kuan.[1]

1328

He cannot wait till his cake gets heated.

火裡燒粑等不得熱

'Huo³ li³ shao¹ pa¹ têng³ pu⁴ tê² shu.²

1329

He may sit in a tub of cold water, and it will emit no steam.

坐在冷水盆裡不起氣

Tso⁴ tsai⁴ lêng³ shui³ p'ên² li³ pu⁴ ch'i³ ch'i.⁴

NOTE.—Said of a sluggish individual; one *not* excitable.

1330

Anxious as the men of *Ch'i* who feared the heavens might fall.

心多過慮。如杞人憂天

Hsin¹ to¹ kuo⁴ lü,⁴ ju² Ch'i³ jên² yu¹ t'ien.¹

1331

An anxious individual. *Lit.:* One who is afraid that his bones should decay before he is dead.

人還未有死。怕爛了骨頭

Jên² 'huan² wei⁴ yu³ ssŭ,³ p'a⁴ lan⁴ liao³ ku³ t'ou.²

1332

The same. *Lit.:* One who is afraid that his eyes should decay before he is dead.

人未死。怕先爛眼睛

Jên² wei⁴ ssŭ,³ p'a⁴ hsien¹ lan⁴ yen³ ching.¹

1333

One who fears the falling leaves will break his head.

樹葉掉了怕打破頭

Shu⁴ yeh⁴ tiao⁴ liao³ p'a⁴ ta³ p'o⁴ t'ou.²

1334

One who fears the falling dust will crack his skull.

揚塵弔下來。怕打破腦磕

Yang² ch'ên² tiao⁴ hsia⁴ lai,² p'a⁴ ta³ p'o⁴ nao³ k'o.¹

1335

Early risers are in jolly spirits; anxious thinkers have enfeebled health.

早 起 精 神 爽。 思 多 血 氣 衰
Tsao³ ch'i³ ching¹ shên² shuang¹; ssŭ¹ to¹ hsieh³ ch'i⁴ shuai.¹

(7) GOOD MEN.

1336

One good man represses a hundred bad ones.

一 正 壓 百 邪
Yi¹ chêng¹ ya¹ pai³ hsieh.²

1337

Good men suffer much.

好 人 多 磨 難
'Hao³ jên² to¹ mo² nan.²

1338

Virtuous men are a kingdom's treasure.

賢 爲 國 家 之 寶
Hsien² wei² kuo² chia¹ 'chih¹ pao.³

1339

There are straight trees on the mountains, but no straight men in the world.

山 中 有 直 樹。 世 上 無 直 人
Shan¹ chung¹ yu³ chih² shu,⁴ shih⁴ shang⁴ wu² chih² jên.²

1340

Good men get cheated; as good horses get ridden.

人 善 被 人 欺 馬 善 被 人 騎
Jên² shan⁴ pei⁴ jên² ch'i,¹ ma³ shan⁴ pei⁴ jên² ch'i.²

1341

Pretty things and good men are difficult to make.

好 看 難 做。 好 漢 難 做
'Hao³ k'an⁴ nan² tso,⁴ 'hao³ 'han⁴ nan² tso.⁴

1342

Men join themselves to the good, but separate from the bad.

好 人 相 逢。惡 人 相 離
Hao³ jên² hsiang¹ fêng,² o⁴ jên² hsiang¹ li.²

1343

He is a good fellow who can endure wrong.

吃 得 虧 是 好 漢
Ch'ih¹ tê² k'uei¹ shih⁴ ʻhao³ ʻhan.⁴

1344

A good fellow will stick to his bargain.

好 漢 做 事 好 漢 當
ʻHao³ ʻhan⁴ tso⁴ shih⁴ ʻhao³ ʻhan⁴ tang.¹

1345

True gold fears no fire.

眞 金 不 怕 火
Chên¹ chin¹ pu⁴ p'a⁴ ʻhuo.³

1346

An honest man. *Lit.:* One who tells true fortunes.

算 老 實 命 的 人
Suan⁴ lao³ shih² ming⁴ ti¹ jên.²

1347

The same. *Lit.:* An uncoloured man.

本 色 人
Pên³ sê⁴ jên.²

1348

Good men are one in a hundred.

世 上 好 人 百 中 選 一
Shih⁴ shang⁴ ʻhao³ jên² pai³ chung¹ hsien³ yi.¹

1349

There are two good men—one dead, the other unborn.

有 兩 好 人。一 个 死 了 一 个 未 生
Yu³ liang² ʻhao³ jên,²—yi¹ ko⁴ ssŭ³ liao,³ yi¹ ko⁴ wei⁴ shêng.¹

1350

An innocent man fears nothing. *Lit.:* He who is free from fever fears not to eat water-melons.

心裡無冷病。那怕吃西瓜
Hsin[1] ni[3] wu[2] lêng[3] ping,[4] na[3] p'a[4] ch'ih[1] hsi[1] kua.[1]

1351

His goodness will appear by and by. *Lit.:* As the water recedes the stones appear.

冰退石出
Shui[3] t'ui[4] shih[2] ch'u.[1]

1352

Filial, disinterested, and upright men, are honored by all.

孝廉方正。人人奉敬
Hsiao[4] lien[2] fang[1] chêng,[4] jên[2] jên[2] fêng[4] ching.[4]

1353

He is one who pursues a pig in a passage, going and coming in a straight course.

巷裡趕猪。直來直去
Hsiang[4] li[3] kan[2] chu,[1] chih[2] lai[2] chih[2] ch'ü.[4]

1354

His words command general assent whose conduct is upright and unwavering.

行得正。坐得穩。出言人皆準
Hsing[2] tê[2] chêng,[4] tso[4] tê[2] wên,[3] ch'u[1] yen[2] jên[2] chieh[1] chun[3].

1355

Good men are not to be found amongst bad ones. *Lit.:* Out of an indigo vat you can't draw white calico.

靛缸裡拉不出白布來
Tien[4] kang[1] li[3] la[1] pu[4] ch'u[1] pai[2] pu[4] lai.[2]

(8) HYPOCRITES.

1356

The man who pretends to be deaf and dumb,
May have no truth, but of lies will have some.

裝 聾 作 啞。無 眞 有 假
Chuang[1] lung[2] tso[4] ya,[3] wu[2] chên[1] yu[3] chia.[3]

1357

When a beggar is out o'nights, it is all a pretence of being busy.

告 花 子 走 夜 路。都 是 假 忙
Kao[4] ʻhua[1] tzŭ[3] tsou[4] yeh[4] lu,[4] tu[1] shih[4] chia[3] mang.[2]

1358

He is a mock sportsman who slings a dead rat in his girdle.

腰 裡 撇 一 個 死 老 鼠 假 充 打 獵 的
Yao[1] li[3] pʻieh[1] yi[1] ko[4] ssŭ[3] lao[3] shu,[3] chia[3] chʻung[1] ta[3] lieh[4] ti.[1]

1359

His mouth is sweet as honey; his posteriors biting as ginger.

嘴 裡 甜 如 蜜。屁 股 辣 似 薑
Tsui[3] li[3] tʻien[2] ju[2] mi[4]; pʻi[4] ku[3] la[4] ssŭ[4] chiang.[1]

1360

In the East he eats dog's head, in the West sheep's head.

東 邊 吃 狗 頭。西 邊 吃 羊 頭
Tung[1] pien[1] chʻih[1] kou[3] tʻou,[2] hsi[1] pien[1] chʻih[1] yang[2] tʻou.[2]

1361

Superior man before folk; mean man in secret.

明 爲 君 子。暗 爲 小 人
Ming[2] wei[4] chün[1] tzŭ,[3] an[4] wei[4] hsiao[3] jên.[2]

1362

Saint outside, devil inside. *Lit.:* To have the mouth full of Benevolence, Righteousness, Reason, and Virtue; but to be in heart thief or whore.

一 口 仁 義 道 德
Yi[1] k'ou[3] jên[2] i[4] tao[4] tê[2];
肚 裡 男 盜 女 娼
tu[3] li[3] nan[2] tao[4] nü[2] ch'ang.[1]

1363

When you see a cold-eyed man laugh all over his face, he is secretly hiding a murderous sword in his heart.

見 人 冷 眼 笑 一 面
Chien[4] jên[2] lêng[3] yen[3] hsiao[4] yi[1] mien,[4]
心 中 暗 藏 殺 人 刀
hsin[1] chung[1] an[4] ts'ang[2] sha[1] jên[2] tao.[1]

1364

A laughing *Ts'ao-Ts'ao.*

笑 面 孔 曹 操
Hsiao[4] mien[4] k'ung[3] Ts'ao[2] Ts'ao.[1]

NOTE.—A pleasant but crafty fellow, like *Ts'ao Ts'ao* of *San-kuo* notoriety.

1365

A false superior man; but a true mean man.

僞 君 子 眞 小 人
Wei[4] chün[1] tzŭ[3] chên[1] hsiao[3] jên.[2]

1366

Outside he wears a sheep's skin, inside he hides a wolf's heart.

外 披 羊 皮。內 藏 狼 心
Wai[4] p'i[1] yang[2] p'i,[2] nei[4] ts'ang[2] lang[2] hsin.[1]

NOTE.—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7 : 15.

1367

His mouth is sweet as honey; his heart as venomous as a snake.

口 裏 甜 如 蜜。心 裏 毒 似 蛇
K'ou[3] li[3] t'ien[2] ju[2] mi[4]; hsin[1] li[3] tu[2] ssŭ[4] shê.[2]

1368

One mouth with two tongues.

一 嘴 兩 舌 頭
Yi[1] tsui[3] liang[3] shê[2] t'ou.[2]

1369

A fox assuming a tiger's terror.

狐 假 虎 威
'Hu[2] chia[3] 'hu[3] wei.[1]

1670

Sweet-melon lipped; bitter-melon hearted.

甜 瓜 兒 嘴。苦 瓜 兒 心
T'ien[2] kua[1] êrh[2] tsui[3]; k'u[3] kua[1] êrh[2] hsin.[1]

1371

He has the mouth of a Buddha, the heart of a snake.

佛 口 蛇 心
Fu[2] k'ou[3] shê[2] hsin.[1]

1372

Like a lamp-stand, he lights others but not himself.

屬 燈 臺 的。照 別 人。不 照 自 己
Shu[3] têng[1] t'ai[2] ti,[1] chao[4] pieh[2] jên,[2] pu[4] chao[4] tzŭ[4] chi.[3]

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(9) RICH AND POOR MEN. (SEE SECTION ON WEALTH.)

(10) STUPID MEN.

1373

Whilst the dolt is allowed to dine,
The cunning knave is left to pine.

癡 癡 呆 呆 討 個 飽
Ch'ih[2] ch'ih[2] tai[1] tai[1] t'ao[3] ko[4] pao,[3]
刁 刁 掘 掘 餓 得 好
Tiao[1] tiao[1] chüeh[2] chüeh[2] o[4] tê[2] 'hao.[3]

1374

He, like a camel in his might,
Prefers the heavy to the light.

他 是 個 駱 駝 形
T'a[1] shih[4] ko[4] lo[4] t'o[2] hsing,[2]
托 重 不 托 輕
t'o[1] chung[4] pu[4] t'o[1] ch'ing.[1]

1375

Of wit and wisdom entirely free,
Dog to another man he must be.

才 智 無 有。 爲 人 走 狗
Ts'ai[1] chih[4] wu[2] yu,[3] wei[2] jên[2] tsou[4] kou.[3]

1376

Stupid fool! he lets one of his water-buckets fall,
And rushes on as if nothing had happened at all.

懵 裏 懵 懂 挑 擔 水 桶
Mêng[1] li[3] mêng[1] tung[3] t'iao[1] tan[1] shui[3] t'ung,[3]
落 了 一 隻 又 往 前 踵
Lo[4] liao[3] yi[1] chih[1] yu[4] wang[3] ch'ien[2] chung.[3]

1377

You're thick enough for a porridge.

糊 塗 成 羹
'Hu[2] t'u[2] ch'éng[2] kêng.[1]

1378

An ignoramus. *Lit.:* You cannot blow up a fire through a solid stick.

桿 麪 棍 吹 火 一 竅 不 通
Kan[2] mien[4] kun[4] ch'ui[1] 'huo[3] yi[1] ch'iao[4] pu[4] t'ung.[1]

1379

Bore as one will, the pricker will not enter.

使 鑽 子 鑽 不 動
Shih[3] tsuan[1] tzŭ[3] tsuan[1] pu[4] tung.[4]

NOTE.—This is said to one intensely stupid. Nothing can be got into him.

1380

A stupid bundle of dregs.

糊 塗 一 包 渣
'Hu[2] tu[2] yi[1] pao[1] cha.[1]

1381

An ox-leather lantern.

牛 皮 的 燈 籠
Niu² p'i² ti¹ têng¹ lung.²

1382

A wooden man.

木 頭 人
Mu⁴ t'ou² jên.²

1383

A fool. *Lit.:* One hundred, sixty, and ninety.

百 六 九
Pai³ lu⁴ chiu.³

1384

The same. *Lit.:* Three eighty-threes.

三 个 八 十 三
San¹ ko⁴ pa¹ shih² san.¹

1385

The same. *Lit.:* Two hundred and fifty.

二 百 五
Erh⁴ pai³ wu.³

1386

The same. *Lit.:* The fourth of a thousand cash.

一 串 錢 四 開
Yi¹ ch'uan⁴ ch'ien² ssŭ⁴ k'ai.¹

1387

Black as pitch and ink.

烏 漆 墨 黑
Wu¹ ch'i¹ mo⁴ 'hei.¹

NOTE.—This is said as well of a dark night, as of a dark mind.

1388

Having eyes he yet cannot recognize gold inlaid with jewels.

有 眼 不 識 金 鑲 玉
Yu³ yen³ pu⁴ shih¹ chin¹ hsiang¹ yü.⁴

1389

One who has not yet opened his eyes.

沒 有 開 過 眼 空 來 的
Mu[2] yu[3] k'ai[1] kuo[4] yen[3] k'ung[3] lai[2] ti.[1]

NOTE.—Said of a stupid, raw fellow, who wonders at every thing he sees.

1390

One who looks brighter then he is. *Lit.:* A bright-eyed blind man.

光 眼 瞎 子
Kuang[1] yen[3] hsia[2] tzŭ.[3]

1391

One who mistakes a teapot for a chamber-pot.

把 茶 壺 當 夜 壺
Pa[3] ch'a[2] 'hu[2] tang[4] yeh[4] 'hu.[2]

1392

Who sits in a well to observe the sky does not see very much.

坐 井 觀 天 所 見 不 大
Tso[4] ching[3] kuan[1] t'ien[1] so[3] chien[4] pu[4] ta.[4]

NOTE.—Said of an illiterate ignorant man, whose sphere of observation is naturally limited.

1393

He won't buy soy with money for vinegar.

打 醋 的 錢 不 買 醬 油
Ta[3] ts'u[4] ti[1] ch'ien[2] pu[4] mai[3] chiang[4] yu.[2]

NOTE.—Said of one who is so stupid as not to see that it does not matter with which particular money he buys anything, so long as he buys it at all.

1394

Fools are unequal to great undertakings. *Lit.:* You cannot serve dog's flesh at a banquet.

狗 肉 上 不 得 正 席
Kou[3] jou[4] shang[3] pu[4] tê[2] chêng[4] hsi.[2]

1395

A good-for-nothing. *Lit.:* He can make nothing out, either in literature or soldiery.

習 文 不 成。習 武 不 就
Hsi[2] wên[2] pu[4] ch'êng,[2] hsi[2] wu[3] pu[4] chiu.[4]

1396

The more stupid the more happy.

越 不 聰 明 反 快 活
Yüeh[4] pu[4] ts'ung[1] ming[2] fan[3] k'uai[4] 'huo.[2]

1397

If water be too clear it will contain no fish; and if a man be too parsimonious he will not be wise.

水 太 清 則 無 魚
Shui[3] t'ai[4] ch'ing[1] tsê[2] wu[2] yü,[2]
人 太 緊 則 無 智
jên[2] t'ai[4] chin[3] tsê[2] wu[2] chih.[4]

1398

A goose. *Lit.*: One who meeting a bonze cries out 'Brother-in-law.'

逢 到 和 尙 喊 姊 夫
Fêng[2] tao[4] 'ho[2] shang[4] 'han[3] chieh[3] fu.[1]

1399

A mereiful man is not stupid; a stupid man cannot show mercy.

饒 人 不 是 癡 漢
Jao[2] jên[2] pu[4] shih[4] ch'ih[2] 'han[4];
癡 漢 不 會 饒 人
ch'ih[2] 'han[4] pu[4] 'hui[4] jao[2] jên.[2]

1400

One unable to distinguish between right and wrong. *Lit.*: A fleshy, pupil-less eye.

肉 眼 無 珠
Jou[4] yen[3] wu[2] chu.[1]

(11) SUPEIOR AND MEAN MEN.

1401

The friendship of superior men is like water thin and pure;
Without constant interchange of feasts mean men's friendship can't endure.

君 子 之 交 淡 如 水
Chün[1] tzŭ[3] chih[1] chiao[1] tan[4] jŭ[2] shui[3]:
小 人 之 交 嘴 換 嘴
Hsiao[3] jên[2] chih[1] chiao[1] tsui[3] ʻhuan[4] tsui.[3]

1402

Honour maketh more humble superior men;
But avoidance the mean man resenteth again.

君 子 敬 之 則 不 勝
Chün[1] tzŭ[3] ching[4] chih[1] tsê[2] pu[4] shêng,[4]
小 人 遠 之 則 怨
Hsiao[3] jên[2] yüan[3] chih[1] tsê[2] yüan.[4]

1403

The superior man but one word needs;
One lash is enough for fiery steeds.

君 子 一 言。 快 馬 一 鞭
Chün[1] tzŭ[3] yi[1] yen[2]; kʻuai[4] ma[3] yi[1] pien.[1]

1404

The superior man contents himself in poverty's estate;
The intelligent man submits himself to all that is his fate.

君 子 安 貧。 達 人 知 命
Chün[1] tzŭ[3] an[1] pʻin[3]: ta[2] jên[2] chih[1] ming.[4]

1405

There are plenty of men, but few superior men.

人 多 君 子 稀
Jên[2] to[1] chün[1] tzŭ[3] hsi.[1]

1406

Though poor the superior man is not fearful.

君 子 雖 寒 而 不 顏
Chün[1] tzŭ[3] sui[1] ʻhan[2] êrh[2] pu[4] chʻan.[4]

1407

One evening's conversation with a superior man, is better than ten years of study.

共 君 一 夜 話。勝 讀 十 年 書
Kung[4] chün[1] yi[1] yeh[4] ʻhua,[4] shêng[4] tu[2] shih[2] nien[2] shu.[1]

1408

The superior man speaks beforehand, not when all is over.

君 子 言 前 不 言 後
Chün[1] tzŭ[3] yen[2] chʻien[2] pu[4] yen[2] ʻhou.[4]

1409

The superior man's life is at the service of Heaven.

大 丈 夫 性 命 交 於 天
Ta[4] chang[4] fu[1] ɦsing[4] ming[4] chiao[1] yü[2] tʻien.[1]

1410

An equal combination of elegance and plainness is the fashion of the superior man.

文 質 彬 彬 君 子 樣
Wên[2] chih[2] pin[1] pin[1] chün[1] tzŭ[3] yang.[4]

1411

A superior man breaks off a friendship without any unpleasant words.

君 子 絕 交 不 出 惡 言
Chün[1] tzŭ[3] chüeh[4] chiao[1] pu[4] chʻu[1] o[4] yen.[2]

1412

The superior man avoids intoxicated people.

君 子 避 酒 客
Chün[1] tzŭ[3] pi[4] chiu[3] kʻo.[4]

1413

If the superior man desires wealth, he gets it in a proper fashion.

君 子 愛 財 取 之 有 道
Chün[1] tzŭ[3] ai[4] tsʻai[2] chʻü[3] chih[1] yu[3] tao.[4]

1414

In the wide world men are numberless; but where is the superior man?

茫 茫 四 海 人 無 數
Mang² mang² ssŭ⁴ ʻhai³ jên² wu² shu⁴;
那 個 男 兒 是 丈 夫
na³ ko⁴ nan² êrh² shih⁴ chang⁴ fu¹?

1415

In liquor yet not loquacious, marks a true superior man; just, in respect of wealth, proves one of superior virtue.

酒 中 不 語 眞 君 子
Chiu³ chung¹ pu⁴ yü³ chên¹ chün¹ tzŭ³:
財 上 分 明 大 丈 夫
tsʻai² shang⁴ fên¹ ming² ta⁴ chang⁴ fu.¹

1416

When a matter is over, men recognise the superior man.

過 後 思 君 子
Kuo⁴ ʻhou⁴ ssŭ¹ chün¹ tzŭ.³

1417

Right moves the superior man, profit the mean man.

義 動 君 子。利 動 小 人
I⁴ tung⁴ chün¹ tzŭ,³ li⁴ tung⁴ hsiao³ jên.²

1418

The superior man's friendship is thin as water; the mean man's sweet as honey.

君 子 之 交 淡 如 水
Chün¹ tzŭ³ chih¹ chiao¹ tan⁴ ju² shui³;
小 人 之 交 甜 如 蜜
hsiao³ jên² chih¹ chiao¹ tʻien² ju² mi.⁴

1419

He is a true superior man who gives coals in snowy weather: he is a mean man who adds flowers to embroidery.

雪 裡 送 炭 眞 君 子
Hsüeh³ li³ sung⁴ tʻan⁴ chên¹ chün¹ tzŭ³:
錦 上 添 花 是 小 人
chin³ shang⁴ tʻien¹ ʻhua¹ shih⁴ hsiao³ jên.²

1420

The superior man is happy in being such; the mean man is mean to no purpose.

君 子 樂 得 做 君 子
Chün[1] tzŭ[3] lê[4] tê[2] tso[4] chün[1] tzŭ[3];
小 人 枉 自 做 小 人
hsiao[3] jên[2] wang[3] tzŭ[4] tso[4] hsiao[4] jên.[2]

1421

A man with a big head is a superior man; one with big feet is a mean man.

頭 大 是 君 子。 脚 大 是 小 人
T'ou[2] ta[4] shih[4] chün[1] tzŭ[3]; chiao[3] ta[4] shih[4] hsiao[3] jên.[2]

1422

The superior man is able to bear with others; the mean man cherishes an envious spirit.

君 子 有 容 人 之 量
Chün[1] tzŭ[3] yu[3] yung[2] jên[2] chih[1] liang[2];
小 人 存 忌 妒 之 心
hsiao[3] jên[2] ts'un[2] chi[4] kou[4] chih[1] hsin.[1]

1423

The superior man eats for the taste; the mean man gorges himself to death and is not satisfied.

君 子 吃 滋 味。 小 人 脹 死 不 足
Chün[1] tzŭ[3] ch'ih[1] tzŭ[1] wei[4]; hsiao[3] jên[2] chang[4] ssŭ[3] pu[4] tsu.[2]

1424

Propriety rules the superior man; law rules the mean man.

禮 治 君 子。 法 治 小 人
Li[3] chih[1] chün[1] tzŭ[3]; fa[3] chih[1] hsiao[3] jên.[2]

1425

He whose virtues exceed his talents is the superior man; he whose talents exceed his virtues is the mean man.

德 勝 才 爲 君 子
Tê[2] shêng[4] ts'ai[2] wei[2] chün[1] tzŭ[3];
才 勝 德 爲 小 人
ts'ai[2] shêng[4] tê[2] wei[2] hsiao[3] jên.[2]

1426

The superior man's heart is liberal and indulgent; the mean man's heart is selfish and mean.

君 子 之 心 公 而 恕
Chün[1] tzŭ[3] chih[1] hsin[1] kung[1] êrh[2] shu[4];
小 人 之 心 私 而 刻
hsiao[3] jên[2] chih[1] hsin[1] ssŭ[1] êrh[2] k'o.[4]

1427

A thief is a mean man; a wise man surpasses the superior man.

賊 是 小 人。知 過 君 子
Tsei[2] shih[4] hsiao[3] jên[2]; chih[1] kuo[4] chün[1] tzŭ.[3]

1428

A mountain stream is easily swollen and easily exhausted; a mean man's heart is easily moved to and fro.

易 長 易 退 山 溪 水
I[4] chang[3] i[4] t'ui[4] shan[1] ch'i[1] shui[3]:
易 反 易 覆 小 人 心
i[4] fan[3] i[4] fu[2] hsiao[3] jên[2] hsin.[1]

(12) YOUNG MEN.

1429

Who has no hair upon his lips,
In business will have many slips.

嘴 裡 無 毛。做 事 不 牢
Tsui[3] li[3] wu[2] mao,[2] tso[4] shih[4] pu[4] lao.[2]

1430

In all sorts of affairs, youths are without experience.

年 紀 幼 嫩。事 事 未 經 閱 歷
Nien[2] chi[3] yu[4] nên,[4] shih[4] shih[4] wei[4] ching[1] yüeh[4] li.[4]

1431

Inferior in youth, useless in old age.

少 壯 尙 不 如 人
Shao³ chuang⁴ shang⁴ pu⁴ ju² jên.²
老 來 更 多 無 用
lao³ lai² kên¹ to¹ wu² yung.⁴

1432

The mark must be made in youth.

必 定 少 年 高 發
Pi⁴ ting⁴ shao³ nien² kao¹ fa.¹

1433

Withered trees, in Spring burst forth afresh; but men cannot twice be young.

枯 木 逢 春 猶 再 發
K'u¹ mu⁴ fêng² ch'un¹ yu² tsai⁴ fa¹;
人 無 兩 度 再 少 年
jên² wu² liang² tu⁴ tsai⁴ shao³ nien.²

1434

The boy is father to the man. *Lit.:* You may see the man in the boy.

從 小 看 大
Ts'ung² hsiao³ k'an⁴ ta.⁴

1435

In judging of what a boy will be, notice what he is in infancy.

細 娃 看 小 時
Hsi⁴ wa¹ k'an⁴ hsiao³ shih.²

1436

He who enters an asylum for the aged at twenty, enjoys that happiness too soon.

二 十 歲 入 孤 老 院。享 福 太 早
Erh⁴ shih² sui⁴ ju⁴ ku¹ lao³ yüan,⁴ hsiang³ fu² t'ai⁴ tsao.³

1437

When *Pai Chu-i* was seven months old, he knew the two characters *chih* and *wu*.

白 居 易 生 七 月 便 識 之 無 二 字
P'ai² chü¹ I⁴ shêng¹ ch'i¹ yüeh,⁴ pien⁴ shih¹ chih¹ wu² erh⁴ tzŭ.⁴

1438

When *Li 'Huo* of the *T'ang* dynasty was just seven years old, he composed his poem *Kao-hsüan-kuo.*

唐 李 賀 纔 七 歲
T'ang² Li⁴ 'Huo⁴ ts'ai² ch'i¹ sui,⁴
作 高 軒 過 一 篇
tso⁴ kao¹ hsüan¹ kuo⁴ yi¹ p'ien.¹

NOTE.—For brief accounts of these two celebrities see the *Yu-hsiao* (幼學) section *wên-tsz'* (文字).

(13) WOMEN.

1439

Mandarins, customers, and widow folk,
You must be careful not to provoke.

一 等 官。二 等 客
Yi¹ têng³ kuan,¹ êrh⁴ têng³ k'o,⁴
三 等 寡 婦。惹 不 得
San¹ têng³ kua³ fu,⁴ jê³ pu⁴ tê.²

1440

Nine women in ten are jealous.

十 个 婦 人 九 个 妒
Shih² ko⁴ fu⁴ jên² chiu³ ko⁴ tu.⁴

1441

A maid marries to please her parents; a widow to please herself.

幼 嫁 從 親。再 嫁 由 身
Yu⁴ chia⁴ ts'ung² ch'in¹; tsai⁴ chia⁴ yu² shên.¹

1442

Even *Mo's* mother had some beauty, and *Hsi-shih,* some defect.

嫫 母 有 所 美。西 施 有 所 醜
Mo² mu³ yu³ so³ mei,³ Hsi¹ shih¹ yu³ so³ ch'ou.³

NOTE.—*Mo* or *Wang Mo* (王嫫), a scholar of the *Han* dynasty, whose mother, though remarkably ugly, had some redeeming feature. *Hsi-shih,* the beautiful concubine of the King of *Wu* (吳). See note under proverb number 1460.

1443

An ugly Mary an ugly Miss.

醜了梅香醜小姐
Ch'ou³ liao³ Mei² hsiang¹ ch'ou³ hsiao³ Chieh.³

1444

If heaven wants to rain, or your mother to marry again, nothing can prevent them.

天要下。娘要嫁。無法可制
T'ien¹ yao⁴ hsia,⁴ niang² yao⁴ chia,⁴ wu² fa³ k'o³ chih.⁴

1445

Lazy women will try to carry everything at once.

懶婆娘做事一担挑
Lan³ p'o² niang² tso⁴ shih⁴ yi¹ tan¹ t'iao.¹

1446

Unmarried, a woman obeys her father; married, her husband.

在家由父。出嫁從夫
Tsai⁴ chia¹ yu² fu⁴; ch'u¹ chia⁴ ts'ung² fu.¹

1447

I guess that a good-looking woman needs no rouge to make her pretty.

大抵還他肌骨好
Ta⁴ ti² huan³ t'a¹ chi¹ ku³ hao,²
不搽紅粉也風流
pu⁴ ts'a¹ hung² fên³ yeh³ fêng¹ liu².

1448

When a chaste lady desires pleasure she gets it properly.

貞婦愛色。納之以禮
Chên¹ fu⁴ ai⁴ sê,⁴ na⁴ chih¹ i³ li.³

1449

Fair maidens are very unlucky, and clever young men have little beauty.

紅顏女子多薄命
Hung² yen² nü² tzŭ³ to¹ po² ming,⁴
聰明子弟少容顏
ts'ung¹ ming² tzŭ³ ti⁴ shao³ yung² yen.²

1450

A maid's virtue is unlimited; a wife's resentment without end.

女 德 無 極。婦 怨 無 終
Nü[2] tê[2] wu[2] chi[2]; fu[4] yüan[4] wu[2] chung.[1]

1451

There is no such poison in the green snake's mouth or the hornet's sting, as in a woman's heart.

青 竹 蛇 兒 口。黃 蜂 尾 上 針
Ch'ing[1] chu[2] shê[2] êrh[2] k'ou,[3] huang[2] fêng[1] wei[3] shang[4] chên.[1]
兩 般 不 算 毒。最 毒 婦 人 心
liang[3] pan[1] pu[4] suan[4] tu,[2] tsui[4] tu[2] fu[4] jên[2] hsin.[1]

1452

The three kinds of nuns, and the six kinds of dames, are the go-betweens of adultery and robbery.

三 姑 六 婆 實 淫 盜 之 媒
San[1] ku[1] liu[4] p'o[2] shih[2] yin[2] tao[4] chih[1] mei.[2]

NOTE.—The three kinds of nuns here referred to are the Buddhist nun (尼 姑), the Tauist nun (道 姑), and the Sorceress (覡 姑). The six kinds of dames are the go-between (媒 婆), the seller of flowers (賣 花 婆), the midwife (收 生 婆), the singing girl or prostitute (優 婆), the sorceress or spiritual medium (師 婆), and the doctoress (醫 藥 婆). See Doolittle's Vocabulary and Handbook. Vol. 2, page 596, 599.

1453

The lover's eye sees a *Hsi-shih* in his mistress.

情 人 眼 內 出 西 施
Ch'ing[2] jên[2] yen[3] nei[4] ch'u[1] Hsi[1] shih.[1]

NOTE.—See notes under proverbs, nos. 1442, 1460.

1454

A smile of her's was worth a thousand taels of gold.

一 笑 值 千 金
Yi[1] hsiao[4] chih[2] ch'ien[1] chin.[1]

NOTE.—*Yu wang* (幽 王) of the *Chou* (周) dynasty had a concubine called *Pao-ssü* (褒 似), a great beauty, but very sedate. To make her laugh it is said the emperor resorted to very ridiculous expedients. This proverb, however, is applicable to men as well as women.

1455

The rouged beauty repudiates age; the jolly profligate never speaks of poverty.

紅 粉 佳 人 休 便 老
'Hung² fên³ chia¹ jên² hsiu¹ pien⁴ lao³;
風 流 浪 子 莫 教 貧
fêng¹ liu² lang² tzŭ³ mo⁴ chiao⁴ p'in.³

1456

The rouged beauty cannot come up to the bloom of youth

紅 粉 佳 人 不 及 當 初
'Hung² fên³ chia¹ jên² pu⁴ chi² tang¹ ch'u.¹

1457

A good-looking woman in a house, is the foe of all the plain ones.

好 女 于 室。醜 女 之 仇
'Hao³ nü² yü² shih,⁴ ch'ou³ nü² chih¹ ch'ou.²

1458

Young she's a *Kuan-yin;* old she's a monkey.

少 是 觀 音。老 是 猴
Shao³ shih⁴ Kuan¹ Yin,¹ lao³ shih⁴ 'hou.²

1459

A woman's virtues need not be of the famous or uncommon kind; her face need not be very beautiful; her conversation need not be very eloquent; and her work need not be very exquisite or surpassing.

婦 德 者 不 必 才 名 絕 異
Fu⁴ tê² chê² pu⁴ pi⁴ ts'ai² ming² chüeh² i⁴;
婦 容 者 不 必 顏 色 美 麗
fu⁴ yung² chê² pu⁴ pi⁴ yen² sê⁴ mei³ li⁴;
婦 言 者 不 必 利 口 辨 詞
fu⁴ yen² chê² pu⁴ pi⁴ li⁴ k'ou³ pien⁴ tz'ŭ²;
婦 工 者 不 必 技 巧 過 人
fu⁴ kung¹ chê² pu⁴ pi⁴ chi⁴ ch'iao³ kuo⁴ jên.²

1460

With one smile she overthrows a city; with another, a kingdom.

一 笑 傾 人 城。再 笑 傾 人 國
Yi[1] hsiao[4] ch'un[1] jên[2] ch'êng[2]; tsai[4] hsiao[4] ch'un[1] jên[2] kuo.[2]

NOTE.—The lady to whom this refers is *Hsi-shih* (西 施) the concubine of *Fu-ch'a* (夫 差), King of the ancient state of *Wu* (吳). She was eminently beautiful, and her beauty so captivated her lord that, for her sake, he neglected the affairs of his kingdom, which thereupon fell into disorder and ruin. Now, the proverb serves to warn against the seductive smiles of beauty.

1461

Three-tenths of her good looks are due to nature, seven-tenths to dress.

三 分 人 才。七 分 打 扮
San[1] fên[1] jên[2] ts'ai,[2] ch'i[1] fên[1] ta[3] pan.[4]

(14) MISCELLANEOUS.

1462

Who rub off corners and round curves wind,
Will everywhere peace and concord find.

轉 彎 摸 角。處 處 合 得 着
Chuan[3] wan[1] mo[3] chiao,[1] ch'u[4] ch'u[4] 'ho[2] tê[2] cho.[2]

1463

A greedy fellow. *Lit.:* One whose eyes are bigger than his belly.

眼 大 肚 皮 小
Yen[3] ta[4] tu[3] p'i[2] hsiao.[3]

1464

Fellow-countrymen. *Lit.:* We are all of the same country and of one common well.

都 是 同 鄉 共 井 的 人
Tu[1] shih[4] t'ung[2] hsiang[1] kung[4] ching[3] ti[1] jên.[2]

1465

No matter whether relation or not, he is my fellow-countryman.

親 不 親 故 鄉 人
Ch'in[1] pu[4] ch'in[1] ku[4] hsiang[1] jên.[2]

1466

A meddlesome person. *Lit.:* An enthroned monkey with hairy hands and feet.

猴 子 坐 天 下 毛 脚 毛 手
'Hou^{2} tzŭ^{3} tso^{4} t'ien^{1} hsia^{4} mao^{2} chiao^{3} mao^{2} shou.^{3}

1467

A useless fellow. *Lit.:* A clothes frame: a rice bag.

穿 衣 服 的 架 子。吃 飯 的 袋 子
Ch'uan^{1} i^{1} fu^{2} ti^{1} chia^{4} tzŭ^{3}: ch'ih^{1} fan^{4} ti^{1} tai^{4} tzŭ.^{3}

1468

The same. *Lit.:* Literary men can't scribble men's fortunes; military men can't carry water.

文 不 能 測 字。武 不 能 挑 水
Wên^{2} pu^{4} nêng^{2} ts'ê^{4} tzŭ^{4}; wu^{3} pu^{4} nêng^{2} t'iao^{1} shui.^{3}

1469

One brave as Heaven.

胆 大 如 天
Tan^{3} ta^{4} ju^{2} t'ien.^{1}

1470

An ugly fellow. *Lit.:* The *Ho-shou-wu* changed into human shape.

何 首 烏 變 成 人 形
'Ho^{2} shou^{3} wu^{1} pien^{4} ch'êng^{2} jên^{2} hsing.^{2}

NOTE.—*Ho-shou-wu*; a kind of herb, bearing some resemblance to a child.

1471

A miser. *Lit.:* One very clear in his accounts.

好 清 白 算 盤 呢
'Hao^{3} ch'ing^{1} pai^{2} suan^{4} p'an^{2} ni.^{1}

1472

An inhospitable man. *Lit.:* One whose door opens on the top of his house.

屋 山 頭 開 門
Wu^{1} shan^{1} t'ou^{2} k'ai^{1} mên.^{2}

1473

An inexperienced man. *Lit.:* One who has not seen the face of the world.

沒 有 見 世 面 的 人
Mu² yu³ chien⁴ shih⁴ mien⁴ ti¹ jên.²

1474

The same. *Lit.:* One who has not tasted of the sour and the sweet, the bitter and the pungent.

沒 有 受 過 酸 甜 苦 辣
Mu² yu³ shou⁴ kuo⁴ suan¹ t'ien² k'u³ la.⁴

1475

The amiable get on smoothly. *Lit.:* Fair winds raise no waves.

順 風 不 起 浪
Shun⁴ fêng¹ pu⁴ ch'i³ lang.⁴

1476

There is nothing mean in a generous man.

爲 人 渾 厚 自 無 刻 薄
Wei² jên² 'hun⁴ 'hou⁴ tzŭ⁴ wu² k'o¹ po.²

CHAPTER III.

HUMAN NATURE.

— 1477 —

Just so long as you ask nothing, man's nature is bland;
For wine, abstainers care little what price you demand.

無 求 到 處 人 情 好
Wu[2] ch'iu[2] tao[4] ch'u[4] jên[2] ch'ing[2] 'hao[3]:
不 飲 任 他 酒 價 高
Pu[4] yin[3] jên[4] t'a[1] chiu[3] chia[4] kao.[1]

— 1478 —

To judge man from his face is as hard a feat,
As it would be the ocean in pecks to mete.

凡 人 不 可 貌 相
Fan[2] jên[2] pu[4] k'o[3] mao[4] hsiang,[4]
海 水 不 可 斗 量
'Hai[3] shui[3] pu[4] k'o[3] tou[3] liang.[2]

— 1479 —

Man by right ascends;
Water downward tends.

人 望 高 處 走。水 望 低 處 流
Jên[2] wang[4] kao[1] ch'u[4] tsou[4]; shui[3] wang[4] ti[1] ch'u[4] liu.[2]

— 1480 —

The measure of heaven and earth you may find;
You'll never be able to, that of the mind.

天 可 度 地 可 量
T'ien[1] k'o[3] tu[4] ti[4] k'o[3] liang.[2]
惟 有 人 心 不 可 防
Wei[2] yu[3] jên[2] hsin[1] pu[4] k'o[3] fang.[2]

— 1481 —

Man's heart can ne'er contented grow;
Possessed of *Lung*, he longs for *Shu*.

人 心 不 足。得 隴 望 蜀,
Jên[2] hsin[1] pu[4] tsu[2]; tê[2] Lung[3] wang[4] Shu.[3]

1482

Woe, and alas! the heart of man is like a poisonous snake;
Unknown, like wheels, the eyes of heaven their revolutions make.

堪 嘆 人 心 毒 似 蛇
K'an[1] t'an[4] jên[2] hsin[1] tu[2] ssŭ[4] shê,[2]
誰 知 天 眼 轉 如 車
Shui[2] chih[1] t'ien[1] yen[3] chuan[3] ju[2] ch'ê.[1]

1483

Though the heavens be high and lofty, man's desires yet higher rise;
And though his well yields wine to sell, for the missing grain he cries.

天 高 不 見 高 人 心 第 一 高
T'ien[1] kao[1] pu[4] chien[4] kao[1] jên[2] hsin[1] ti[4] yi[1] kao[1]:
井 水 做 酒 賣 還 說 猪 無 糟
Ching[3] shui[3] tso[4] chiu[3] mai[4] 'huan[2] shuo[1] chu[1] wu[2] tsao.[1]

1484

Nobody on earth is difficult to manage; all that is necessary is three times to examine one's self.

天 下 無 難 處 之 人
T'ien[1] hsia[4] wu[2] nan[2] ch'u[4] chih[1] jên[2];
只 須 三 个 必 自 反
chih[3] hsü[1] san[1] ko[4] pi[4] tzŭ[4] fan.[3]

NOTE.—The phrase "*Tzŭ-fan*" is taken from Mencius. See Legge, vol ii, page 209.

1485

Instinct naturally inhabits man's heart.

公 道 自 在 人 心
Kung[1] tao[4] tzŭ[4] tsai[4] jên[2] hsin.[1]

1486

A man cannot become perfect in a hundred years; he may become corrupt in less than a day.

百 年 成 之 不 足
Pai[3] nien[2] ch'êng[2] chih[1] pu[4] tsu[2];
一 旦 壞 之 有 餘
yi[1] tan[4] 'huai[4] chih[1]. yu[3] yü.[2]

1487

In learning what is good, a thousand days are insufficient; in learning what is bad, an hour is too much.

學好千日不足
Hsiao² ʻhao³ chʻien¹ jih⁴ pu⁴ tsu²;
學歹一時有餘
hsiao² tai³ yi¹ shih² yu³ yü.²

1488

Man's heart secret. *Lit.:* Know I what fœtus is in your womb?

我曉得你肚子裡懷的什麼胎
Wo³ hsiao³ tê² ni³ tu³ tzŭ³ li³ ʻhuai² ti¹ shih² mo¹ tʻai¹?

1489

The same. *Lit.:* I know not what sort of medicine he has in his calabash.

不曉得他葫蘆裡裝什麼藥
Pu⁴ hsiao³ tê² tʻa¹ ʻhu² lu² li³ chuang¹ shih² mo¹ yao.⁴

1490

What the eye sees not, the heart does not vex itself over

眼不見心不怒
Yen³ pu⁴ chien⁴ hsin¹ pu⁴ yüan.⁴

1491

Water can both sustain and upset a ship.

水能載舟亦能覆舟
Shui³ nêng² tsai⁴ chou¹ i⁴ nêng² fu² chou.¹

NOTE.—This proverb points to the power men have either for good or evil.

1492

It is harder to change a man's natural disposition, than to change rivers and mountains.

江山易改。本性難移
Chiang¹ shan¹ i⁴ kai,³ pên³ hsing⁴ nan² i.²

1493

Man's heart is lofty as heaven; his fate is thin as paper.

心有天高。命如紙薄
Hsin¹ yu³ tʻien¹ kao¹; ming⁴ ju² chih³ po.²

1494

Man's heart is never satisfied; the snake would swallow the elephant.

人 心 不 足 蛇 呑 象
Jên^{2} hsin^{1} pu^{4} tsu^{2} shê^{2} t'un^{1} hsiang.^{4}

1495

Man's heart is hidden in his belly, as the *ch'ui-pi* is in a rice boiler.

人 心 隔 肚 皮。飯 甑 隔 炊 箪
Jên^{2} hsin^{1} ko^{2} tu^{3} p'i,^{2} fan^{4} tsêng^{4} ko^{2} ch'ui^{1} pi.^{4}

NOTE.—*Chui-pi* is a small conical plate of wicker work.

1496

It is easier to fill up the bed of a mountain torrent than to satisfy the heart of man.

谿 壑 易 塡。人 心 難 滿
Ch'i^{1} 'ho^{4} i^{4} t'ien,^{2} jên^{2} hsin^{1} nan^{2} man.^{3}

1497

The body may be healed, not the mind.

醫 得 身。醫 不 得 心
I^{1} tê^{2} shên,^{1} i^{1} pu^{4} tê^{2} hsin.^{1}

1498

All men love wealth, wine, and women.

酒 色 人 人 愛。財 帛 動 人 心
Chiu^{3} sê^{4} jên^{2} jên^{2} ai,^{4} ts'ai^{2} pai^{2} tung^{4} jên^{2} hsin.^{1}

1499

In difficulties men are easily tested, and easily saved.

難 中 好 試 人。難 中 好 救 人
Nan^{2} chung^{1} 'hao^{3} shih^{4} jên,^{2} nan^{2} chung^{1} 'hao^{3} chiu^{4} jên.^{2}

1500

Distance tests a horse's strength; long service reveals a man's character.

路 遙 知 馬 力。事 久 見 人 心
Lu^{4} yao^{2} chih^{1} ma^{3} li^{4}; shih^{4} chiu^{3} chien^{4} jên^{2} hsin.^{1}

NOTE.—For a long and interesting account of the origin of this proverb, see "Notes and Queries on China and Japan," vol iii, page 181.

1501

The human heart is bad to fathom.

人 心 難 測
Jên² hsin¹ nan² ts'ê.⁴

NOTE.—"Who can know it?" Jeremiah 17: 9.

1502

You may draw a tiger's skin, you cannot draw his bones; you may know a man's face, you cannot know his heart.

畫 虎 畫 皮 難 畫 骨
'Hua⁴ 'hu³ 'hua⁴ p'i² nan² 'hua⁴ ku³;
知 人 知 面 不 知 心
chih¹ jên² chih¹ mien⁴ pu⁴ chih¹ hsin.¹

1503

Man's nature is as thin as sheets of tissue paper; the world is like a game of chess, varying at every move.

人 情 似 紙 張 張 薄
Jên² ch'ing² ssŭ⁴ chih³ chang¹ chang¹ po²;
世 事 如 棋 局 局 新
shih⁴ shih⁴ ju² ch'i² chü² chü² hsin.¹

1504

Man naturally, like water, distinguishes between the high and the low; the world is ever changing, like a cloud.

人 情 似 水 分 高 下
Jên² ch'ing² ssŭ⁴ shui³ fên¹ kao¹ hsia⁴:
世 事 如 雲 任 捲 舒
Shih⁴ shih⁴ ju² yün² jên⁴ chüan³ shu.¹

1505

Living, man knows not his soul; dead, he knows not his corpse.

生 不 認 魂。死 不 認 屍
Shêng¹ pu⁴ jên⁴ 'hun²; ssŭ³ pu⁴ jên⁴ shih.¹

1506

Rather fear the man whose disposition is a two-edged sword, than the savage tiger of the mountains.

入 山 不 怕 傷 人 虎
Ju⁴ shan¹ pu⁴ p'a⁴ shang¹ jên² 'hu,³

只怕人情兩面刀
chih³ p'a⁴ jên² ch'ing² liang² mien⁴ tao.¹

1507

One is anxious when another is not; one may seem to be at leisure when his heart is not so.

你急他未急。人閒心未閒
Ni³ chi² t'a¹ wei⁴ chi²; jên² hsien² hsin¹ wei⁴ hsien.²

1508

An old man may have a youthful heart; and a poor man may have a noble inclination.

人老心未老。人窮志不窮
Jen² lao³ hsin¹ wei⁴ lao³; jen² ch'iung² chih⁴ pu⁴ ch'iung.²

1509

No flower can retain its bloom for a hundred, no man his virtue for a thousand, days.

人無千日好。花無百日紅
Jên² wu² ch'ien¹ jih⁴ hao,³ 'hua¹ wu² pai³ jih⁴ 'hung.²

1510

Each man has his own mind, and each mind its peculiar intelligence.

人各有心。心各有見
Jên² ko⁴ yu³ hsin,¹ hsin¹ ko⁴ yu³ chien.⁴

1511

A mind enlightened is like heaven; a mind in darkness is like hell.

心裏光明是天堂
Hsin¹ li³ kuang¹ ming² shih⁴ t'ien¹ t'ang²;
心裏黑暗是地獄
hsin¹ li³ 'hei¹ an⁴ shih⁴ ti⁴ yü.⁴

NOTE.—Over this proverb, Sir John Davis wrote the beautiful lines:—

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

1512

Amongst men who is faultless?

爲人誰無個錯處
Wei² jên² shui⁹ wu² ko⁴ ts'o⁴ ch'u⁴?

NOTE.—"There is none righteous, no, not one." Rom. 3: 10.

1513

What man is not guilty of one error and half a mistake?

一 差 半 錯。那 個 沒 有
Yi[1] ch'a[1] pan[4] ts'o,[4] na[3] ko[4] mu[2] yu[3]?

1514

Man errs as the horse stumbles.

人 有 失 錯。馬 有 漏 蹄
Jên[2] yu[3] shih[1] ts'o,[4] ma[3] yu[3] lou[4] t'i.[2]

1515

Though a snake get into a bamboo tube it is hard to change its wriggling disposition.

蛇 入 竹 筒 曲 性 難 改
Shê[2] ju[4] chu[2] t'ung[3] ch'u[1] hsing[4] nan[2] kai.[3]

1516

Though stones should be transformed to gold, men would not be satisfied.

點 石 化 爲 金。人 心 猶 未 足
Tien[3] shih[2] hua[4] wei[2] chin,[1] jên[2] hsin[1] yu[2] wei[4] tsu.[2]

1517

Fire should be hollow hearted; man true hearted.

火 要 空 心。人 要 實 心
'Huo[3] yao[4] k'ung[1] hsin,[1] jên[2] yao[4] shih[2] hsin.[1]

1518

The mind is the lord of the man.

心 爲 一 身 之 主
Hsin[1] wei[2] yi[1] shên[1] chih[1] chu.[3]

1519

Men love gentleness; dogs love food.

人 憐 温 存。狗 憐 食
Jên[2] lien[2] wên[1] ts'un[2]; kou[3] lien[2] shih.[2]

1520

When you see into man's disposition, you perceive that all is false.

看 透 人 情 總 是 空
K'an[4] t'ou[4] jên[2] ch'ing[2] tsung[3] shih[4] k'ung.[1]

NOTE.—"The heart is deceitful above all things." Jeremiah 17: 9.

1521

A man's face is the reflex of his states of mind.

相 隨 心 生。 相 隨 心 滅
Hsiang⁴ sui² hsin¹ shêng¹; hsiang⁴ sui² hsin¹ mieh.⁴

1522

However stupid a man may be, he grows clever enough when blaming others: however wise, he becomes a dolt when blaming himself.

人 雖 至 愚 責 人 則 明
Jên² sui¹ chih⁴ yü² tsê² jên² tsê² ming²:
人 雖 至 明 責 己 則 昏
jên² sui¹ chih⁴ ming² tsê² chi³ tsê² 'hun.¹

1523

Men know not their own faults, as oxen know not the greatness of their strength.

人 不 知 己 過。 牛 不 知 力 大
Jên² pu⁴ chih¹ chi³ kuo,⁴ niu² pu⁴ chih¹ li⁴ ta.⁴

1524

It is easier to seize the tiger in the hills than to appeal to man for support.

入 山 擒 虎 易。 開 口 告 人 難
Ju⁴ shan¹ ch'in² 'hu³ i⁴; k'ai¹ k'ou³ kao⁴ jên² nan.²

1525

Who knows himself knows others; for heart can be compared with heart.

知 己 知 彼。 將 心 比 心
Chih¹ chi³ chih¹ pi³; chiang¹ hsin¹ pi³ hsin.¹

SECTION XII.—ON MANNERS.

CHAPTER I.

BEARING AND POLITENESS.

1526

A man without politeness must perversely talk:
A weak ox in the harrows falters in his walk.

人 無 禮 說 橫 話
Jen^{2} wu^{2} li^{3} shuo^{1} ʻhêng^{4} ʻhua^{4};
牛 無 力 拉 橫 耙
Niu^{2} wu^{2} li^{4} la^{1} ʻhêng^{4} pʻa.^{2}

1527

The politeness of rustics is notably great;
After cursing each other, comes friendly debate.

鄉 裡 人 禮 行 大
Hsiang^{1} li^{3} jên^{2} li^{3} hsing^{2} ta^{4};
先 罵 人 後 說 話
Hsien^{1} ma^{4} jên^{2} ʻhou^{4} shuo^{1} ʻhua.^{4}

1528

Encountering a soldier, it is plain,
The graduate is polite in vain.

秀 才 遇 刀 兵。有 禮 講 不 清
Hsiu^{4} tsʻai^{2} yü^{4} tao^{1} ping,^{1} yu^{3} li^{3} chiang^{3} pu^{4} chʻing.^{1}

1529

When persons meet they greet;
And cows low when they meet.

人 見 人 說 話。牛 見 牛 咿 呀
Jen^{2} chien^{4} jen^{2} shuo^{1} ʻhua,^{4} niu^{2} chien^{4} niu^{2} i^{1} ya.^{1}

1530

On a damsel's boudoir, or teacher's school,
(To intrude one's-self is against all rule.)

先 生 學 堂。女 子 繡 房
Hsien^{1} shêng^{1} hsiao^{3} tʻang,^{2} nü^{2} tzŭ^{3} hsiu^{4} fang.^{2}

1531

For the father to sit, and the son to stand,
Is the proper politeness through all the land.

父 坐 子 立。禮 貌 整 齊
Fu⁴ tso⁴ tzŭ³ li,⁴ li³ mao² chêng³ ch'i.²

1532

Much politeness offends no one.

禮 多 人 不 怪
Li³ to¹ jên² pu⁴ kuai.⁴

1533

Excessive politeness must cover deceit.

禮 多 人 必 詐
Li³ to¹ jên² pi⁴ cha.⁴

1534

Politeness wins the confidence of princes.

有 禮 服 得 君 王 道
Yu³ li³ fu² tê² chün¹ wang² tao.⁴

1535

Keep your offence in your bosom, and you may meet as before.

怪 人 心 在 肚。相 見 又 何 妨
Kuai⁴ jên² hsin¹ tsai⁴ tu,³ hsiang¹ chien⁴ yu⁴ ho² fang.¹

1536

He who confounds morals, must confound manners.

不 知 好 歹。豈 識 高 低
Pu⁴ chih¹ hao⁴ tai,³ ch'i³ shih⁴ kao¹ ti.¹

1537

For pleasing superior officers and governing the people, there is nothing so good as politeness.

安 上 治 民。莫 善 於 禮
An¹ shang⁴ chih³ min,² mo⁴ shan⁴ yü² li.³

1538

Nobody stands on ceremony in hot weather. *Lit.*: In hot weather there is no superior man.

暑 天 無 君 子
Shu³ t'ien¹ wu² chün¹ tzŭ.³

1539

Familiar friends may waive etiquette; but with a rich man you must be very polite.

熟 不 拘 禮。富 而 多 文
Shu[2] pu[4] chü[1] li[3]; fu[4] êrh[2] to[1] wên.[2]

1540

Ill-timed politeness. *Lit.:* He makes his bow behind the rider's back.

馬 屁 股 背 後 打 一 恭
Ma[3] p'i[4] ku[3] pei[4] 'hou[4] ta[3] yi[1] kung.[1]

1541

The same. *Lit.:* To make one's bow in the dark.

黑 地 下 作 揖
'Hei[1] ti[4] hsia[4] tso[4] i.[1]

1542

For every foot of honour shown me, I show ten.

人 敬 我 一 尺。我 敬 人 一 丈
Jên[2] ching[4] wo[3] yi[1] ch'ih,[3] wo[3] ching[4] jên[2] yi[1] ch'ang.[4]

1543

No medicine can cure a vulgar man.

蠻 人 無 藥 醫
Man[2] jên[2] wu[2] yao[4] i.[1]

1544

Old and young, men and women, ought to be in manners respectful, in conversation dignified.

長 幼 內 外。宜 法 肅 詞 嚴
Chang[3] yu[4] nei[4] wai,[4] i[2] fa[3] su[4] tz'ŭ[2] yen.[2]

1545

Every officer has his etiquette.

做 此 官 行 此 禮
Tso[4] tz'ŭ[3] kuan[1] hsing[2] tz'ŭ[3] li.[3]

1546

Before fathers and mothers, uncles and aunts, itch as you may, you may not dare to scratch.

在 父 母 舅 姑 之 所。癢 不 敢 搔
Tsai[4] fu[4] mu[3] chiu[4] ku[1] chih[1] so,[3] yang[3] pu[4] kan[2] chua.[1]

1547

Obedience is better than politeness.

恭 敬 不 如 從 命
Kung[1] ching[4] pu[4] ju[2] ts'ung[2] ming.[4]

1548

The man may be bad whilst his manners are not.

人 惡 禮 不 惡
Jên[2] o[4] li[3] pu[4] o.[4]

1549

He who acts for the emperor is emperor; who acts for the viceroy is viceroy.

奉 天 子 卽 天 子
Fêng[4] t'ien[1] tzŭ[3] chi[2] t'ien[1] tzŭ[3];
奉 諸 侯 卽 諸 侯
fêng[4] chu[1] 'hou[2] chi[2] chu[1] 'hou.[2]

1550

I am unworthy this favour. *Lit.*: The sweetmeat-seller having lost his gong-stick dare not strike his gong.

賣 糖 的 掉 鑼 槌 不 敢 當
Mai[4] t'ang[2] ti[1] tiao[4] lo[2] ch'ui[2] pu[4] kan[2] tang.[1]

CHAPTER II.

COMPLIMENTS.

1551

Offering congratulations, allow me to pray,
That your wealth may increase in a wonderful way!

恭 喜 賀 喜 元 寶 LO 起
Kung[1] hsi[3] ʻho[4] hsi,[3] yüan[2] pao[3] lo[4] chʻi.[3]

1552

May he easily grow up, and easily make a man of himself!

易 長 易 成
I[4] chang[3] i[4] chʻêng.[2]

1553

You certainly will outstrip the common herd!

定 出 人 群
Ting[4] chʻu[1] jên[2] chʻün.[2]

1554

May you beat all others!

出 人 頭 地
Chʻu[1] jen[2] tʻou[2] ti.[4]

1555

You are the son of a noble sire!

將 門 之 子
Chiang[1] mên[2] chih[1] tsŭ.[3]

1556

May all your descendants be famous! *Lit.:* May the epidendrum and the cassia put forth extraordinary fragrance!

蘭 桂 騰 芳
Lan[2] kuei[4] tʻêng[2] fang.[1]

1557

May your brothers together grow famous!

兄 弟 聯 芳
Hsiung[1] ti[4] lien[2] fang.[1]

1558

The scholar has beaten his master. *Lit.:* The black dye succeeds the blue and is superior to it.

青 出 於 藍。而 勝 於 藍
Ch'ing[1] ch'u[1] yü[2] lan,[2] êrh[2] shêng[4] yü[2] lan.[2]

1559

Yours is the pen of a ready writer!

一 揮 而 就
Yi[1] hui[1] êrh[2] chiu.[4]

1560

A wonderful child! *Lit.:* A swift colt!

千 里 駒
Ch'ien[1] li[3] chü.[1]

CHAPTER III.

PRESENTS.

1561

Do not take anything easily obtained, and forthwith make it out to be unimportant.

莫 將 容易得。便 作 等 閑 看
Mo⁴ chiang¹ yung² i⁴ tê,² pien⁴ tso⁴ têng³ hsien² k'an.⁴

1562

When the bearer of a trifling present to one at a distance, be sure you do not lose it.

千 里 送 毫 毛。寄 物 不 寄 失
Ch'ien¹ li³ sung⁴ 'hao² mao,² chi⁴ wu⁴ pu⁴ chi⁴ shih.¹

1563

Suit presents to receivers. *Lit.:* Present a jewelled sword to a warrior, a box of rouge to a pretty woman.

寶 劍 贈 於 烈 士
Pao³ chien⁴ tsêng⁴ yü² lieh⁴ shih,⁴
紅 紛 贈 於 佳 人
'hung² fên³ tsêng⁴ yü² chia¹ jên.²

1564

Though he has to bolt his door against creditors, he will borrow money to make a present.

關 門 躲 債 主。借 債 感 人 情
Kuan¹ mên² to² chai⁴ chu,³ chieh⁴ chai⁴ kan² jen² ch'ing.²

1565

To carry an offering of a pig's head in one's hand, and be unable to find a temple.

躭 得 猪 頭。找 不 到 廟 門
Tan¹ tê² chu¹ t'ou,² chao³ pu⁴ tao³ miao⁴ mên.²

1566

To get a gift,—make a proper return,—and still feel dissatisfied.

得 禮 還 禮。總 不 過 意
Te² li³ 'huan² li,³ tsung³ pu⁴ kuo⁴ i.⁴

1567

When a trifling present is sent a long way, the gift may be light but the intention is weighty.

千 里 寄 毫 毛。禮 輕 人 意 重

Ch'ien[1] li[3] chi[4] 'hao[2] mao,[2] li[3] ch'ing[1] jên[2] i[4] chung.[4]

1568

To a teacher present minced meat, fish, and shrimps.

供 先 生 肉 鮓 魚 蝦

Kung[1] 'hsien[1] shêng[1] jou[4] cha[3] yü[2] hsia.[1]

1569

Return gift for gift.

以 情 還 情

I[3] ch'ing[2] 'huan[2] ch'ing.[2]

CHAPTER IV.

ETIQUETTE OF VISITING.

——— 1570 ———

Better add a peck of rice to our lot,
Than another mouth to eat what we've got.

寧 添 一 斗 莫 添 一 口
Ning^{2} t'ien^{1} yi^{1} tou,^{3} mo^{4} t'ien^{1} yi^{1} k'ou.^{3}

——— 1571 ———

When magpies chatter before your hall,
You will soon from guests receive a call.

鴉 鵲 堂 前 叫。不 久 有 客 到
Ya^{1} ch'iao^{3} t'ang^{2} ch'ien^{2} chiao,^{4} pu^{4} chiu^{3} yu^{3} k'o^{4} tao.^{4}

——— 1572 ———

Of ladies beware in making a feast,
Since fifty may mean a hundred, at least.

請 客 莫 請 女 客。五 十 當 一 百
Ch'ing^{3} k'o^{4} mo^{1} ch'ing^{3} nü^{2} k'o,^{4} wu^{3} shih^{2} tang^{4} yi^{1} po.^{2}

NOTE.—Each one may bring a child.

——— 1573 ———

Do not be afraid of too many guests,
One goose will satisfy all their requests.

請 客 不 怕 多。共 吃 一 隻 鵝
Ch'ing^{3} k'o^{4} pu^{4} p'a^{4} to,^{1} kung^{4} ch'ih^{1} yi^{1} chih^{1} o.^{2}

——— 1574 ———

Better slight a guest than starve him.

寧 可 慢 客。不 可 餓 客
Ning^{2} k'o^{3} man^{4} k'o,^{4} pu^{4} k'o^{3} o^{4} k'o.^{4}

——— 1575 ———

If you do not press an invited guest you will offend him.

請 客 不 催 客 反 以 得 罪 客
Ch'ing^{3} k'o^{4} pu^{4} ts'ui^{1} k'o,^{1} fan^{3} i^{3} tê^{2} tsui^{4} k'o.^{4}

1576

Wherever you call, give thanks for tobacco and tea.

走 人 家 多 謝 煙 茶
Tsou[4] jên[2] chia[1] to[1] hsieh[4] yen[1] ch'a.[2]

1577

It is easy to treat a guest well on his first arrival; but if he stays too long it is hard.

相 見 易 得 好。 久 住 難 爲 人
Hsiang[1] chien[4] i[4] tê[2] 'hao[3]; chiu[3] chu[4] nan[2] wei[2] jên[2].

1578

He who cannot in his own house entertain a worthy guest, when abroad will find few to entertain him.

在 家 不 會 迎 賓 客
T'sai[4] chia[1] pu[4] 'hui[4] ying[2] ping[1] k'o,[4]
出 外 方 知 少 主 人
ch'u[1] wai[4] fang[1] chih[1] shao[3] chu[3] jên.[2]

1579

He who lacks hospitality to guests, must be a fool.

客 來 主 不 顧。 應 恐 是 癡 人
K'o[4] lai[2] chu[3] pu[4] ku,[4] ying[4] k'ung[3] shih[4] ch'ih[2] jên.[2]

1580

He who is not hospitable to an excellent guest will have none.

良 賓 主 不 顧。 自 是 無 良 賓
Liang[2] pin[1] chu[3] pu[4] ku,[4] tzŭ[4] shih[4] wu[2] liang[2] pin.[1]

1581

Long visits make hosts uncivil; when a poor man visits his relations they are cool.

久 住 令 人 賤。 貧 來 親 也 疎
Chiu[3] chu[4] ling[4] jên[2] chien[4]; p'in[3] lai[2] ch'in[1] yeh[3] su.[2]

1582

Having fermented your white wine, you can feast a worthy guest; having spent your gold, you can enjoy the odes and histories.

白 酒 釀 成 筵 好 客
Pai[2] chiu[3] niang[4] ch'êng[2] yen[2] 'hao[3] k'o,[4]
黃 金 散 盡 爲 詩 書
'huang[2] chin[1] san[4] chin[4] wei[2] shih[1] shu.[1]

1583

Taoist monasteries entertain the genii; schools hide future premiers and scholars.

道 院 迎 仙 客。書 堂 隱 相 儒
Tao⁴ yüan⁴ ying² hsien¹ k'o,⁴ shu¹ t'ang² yin³ hsiang⁴ ju.²

1584

Though we escort a guest a thousand miles, still we must part.

送 君 千 里。終 須 一 別
Sung⁴ chün¹ ch'ien¹ li,³ chung¹ hsü¹ yi¹ pieh.²

1585

Entertain guests but do not detain them.

宴 客 切 勿 留 連
Yen⁴ k'o⁴ ch'ieh⁴ wu⁴ liu² lien.²

1586

His house is constantly full of guests; and the wine cup is never empty.

座 上 客 常 滿。杯 中 酒 不 空
Tso⁴ shang⁴ k'o⁴ ch'ang² man³; pei¹ chung¹ chiu³ pu⁴ k'ung.¹

1587

What wind blew you here?

甚 麼 風 吹 了 你 來
Shên⁴ mo¹ fêng¹ ch'ui¹ liao³ ni³ lai²?

NOTE.—This is said to an infrequent guest.

1588

In ordinary life you must not be otherwise than economical; when inviting a guest not otherwise than lavish.

居 家 不 可 不 儉
Chü¹ chia¹ pu⁴ k'o³ pu⁴ chien³;
請 客 不 可 不 豐
Ch'ing³ k'o⁴ pu⁴ k'o³ pu⁴ fêng.¹

1589

Receive all guests that come, making no difference between relations and others.

客 無 親 疎 來 者 當 受
K'o⁴ wu⁴ ch'in¹ su² lai² chê² tang¹ shou.⁴

1590

I called at the temple but saw not *T'u Ti*.

上 廟 勿 見 土 地

Shang^{3} miao^{4} wu^{4} chien^{4} T'u^{3} Ti.^{4}

NOTE.—The *T'u Ti*, *T'u-shên* (土神), or *shê*^{4} (社), are a pair of idols supposed to have all the cultivated land under their joint protection. They are spoken of as 'husband and wife,' and are represented by male and female figures. Their shrines, often situated most picturesquely, stud the country over. Two festivals during the year, are celebrated in their honour; the first occurs on the fiftieth day after the commencement of Spring (about the middle of March), and the second on the fiftieth day after the commencement of Autumn (about the middle of September). See the *Yu-hsiao* (幼學), section *sui-shih* (歲時). Now this proverb is used when one calls upon a person without being able to see him.

1591

Keep back before a mandarin, but not before a host.

見 官 莫 向 前。做 客 莫 在 後

Chien^{4} kuan^{1} mo^{4} hsiang^{4} ch'ien,^{2} tso^{4} k'o^{4} mo^{4} tsai^{4} hou.^{4}

1592

As you treat guests at home you will be treated abroad. *Lit.*: At home do not beat men, then abroad men will not beat you.

在 家 不 打 人。出 外 無 人 打

Tsai^{4} chia^{1} pu^{4} ta^{3} jên,^{2} ch'u^{1} wai^{4} wu^{2} jên^{2} ta.^{3}

1593

Relations must be seldom visited; kitchen gardens often.

親 戚 要 走 得 稀 菜 園 要 去 得 勤

Ch'in^{1} ch'i^{1} yao^{4} tsou^{4} tê^{2} hsi^{1}; ts'ai^{4} yüan^{2} yao^{4} ch'ü^{4} tê^{2} ch'in.^{2}

1594

I sting your lips with your own bread.

仰 你 的 饅 頭 蘸 你 的 嘴

Yang^{3} ni^{3} ti^{1} man^{3} t'ou^{2} ch'ai^{3} ni^{3} ti^{1} tsui.^{3}

NOTE.—This is said, in apology, by a poor host who is obliged to serve up the gift just received for his guest to eat.

1595

Too much politeness. *Lit.*: No sooner are the tables cleared than he invites me to a return feast.

拭 棹 還 席

Shih^{4} cho^{1} huan^{2} hsi.^{2}

1596

One guest does not trouble two hosts.

一 客 不 擾 二 主

Yi[1] k'o[4] pu[4] jao[3] êrh[4] chu.[3]

1597

Singing clearly to each other on the border, still the ferry boat will not tarry; I also cannot tarry; go, yea, go I must; after repeated hesitation, delay I cannot.

唱 微 陽 關 上。 小 舟 也 難 留

Ch'ang[4] chê[4] yang[2] kuan[1] shang,[4] hsiao[3] chou[1] yeh[3] nan[2] liu.[2]

我 也 難 留。 去 也 終 須 去

wo[3] yeh[3] nan[2] liu.[2] ch'ü[4] yeh[4] chung[1] hsü[1] ch'ü[4];

再 三 留 不 住

tsai[4] san[1] liu[2] pu[4] chu.[4]

NOTE.—This shapeless proverb is confessedly difficult to understand. Probably the clear singing referred to, indicates some ancient method of taking farewell, or of bewailing the departure of a guest.

SECTION XIII.—ON MEDICINE.

CHAPTER I.

DISEASE.

1598

Still by a lotus fibre the big salt-junk is bound;
And having reached their climax, diseases must turn round.

藕 絲 繫 得 鹽 船 住
Ou³ ssŭ¹ chi⁴ tê² yen² ch'uan² chu⁴;
災 殃 已 滿 病 自 愈
Tsai¹ yang¹ i³ man³ ping⁴ tzŭ⁴ yü.⁴

NOTE.—This proverb indicates a slight possibility of recovery. There is just a chance.

1599

A little food taken again and again,
Will enable the sick new health to attain.

少 喫 多 餐。病 好 自 安
Shao³ ch'ih¹ to¹ ts'an,² ping⁴ 'hao³ tzŭ⁴ an.¹

1600

Phlegm, waste, wind, worms, and stoppage, sure
Nor gods nor fairies e'er can cure.

痰 癆 氣 蠱 隔。神 仙 醫 不 得
T'an,² lao,² ch'i,⁴ ku³ ko,¹ shên² hsien¹ i¹ pu⁴ tê.²

1601

Medicine for healing, soup for nourishment.

服 藥 因 療 病。煎 湯 爲 保 身
Fu² yao⁴ yin¹ liao³ ping,⁴ chien¹ t'ang¹ wei⁴ pao³ shên.¹

1602

Your medicines are as effective as divine assistance.

服 藥 有 靈。其 效 如 神
Fu² yao⁴ yu³ ling²; ch'i² hsiao⁴ ju² shên.²

1603

The prescription was good, but the medicine bad.

說的是眞方。賣的是假藥

Shuo[1] ti[1] shih[4] chên[1] fang,[1] mai[4] ti[1] shih[4] chia[3] yao.[4]

1604

Though you drink a bellyful of medicine, avoid the taste in swallowing it.

藥灌滿腸口吞莫嘗

Yao[4] kuan[4] man[3] ch'ang[2] k'ou[3] t'un[1] mo[4] ch'ang.[2]

1605

When medicine cures, the patient is under providential care.

藥醫有緣人

Yao[4] i[1] yu[3] yüan[2] jên.[2]

1606

When a disease returns, no medicine can cure it.

反病無藥醫

Fan[3] ping[4] wu[2] yao[4] i.[1]

1607

There is no such thing as spurious gold, or genuine *o-wei*.

黃金無假。阿魏無眞

'Huang[2] chin[1] wu[2] chia,[3] o[1] wei[4] wu[2] chên.[1]

NOTE.—*O-wei*, "assafœtida." For some interesting remarks on this medicine, its use etc., by the Chinese, see Dr. Porter Smith's *Contributions towards the Materia Medica and Natural History of China*, page 27.

1608

Give a man a golden pill, and the devil of his disease will depart in a trice.

投以金丹病魔立退

T'ou[2] i[3] chin[1] tan[1] ping[4] mo[2] li[4] t'ui.[4]

1609

Men's constitutions differ in different localities.

土性不同

T'u[3] hsing[4] pu[4] t'ung.[2]

1610

When disease enters the region of the heart, no medicine can effect a cure.

病 入 膏 盲。不 可 救 藥
Ping^{4} ju^{4} kao^{1} mang,^{2} pu^{4} k'o^{3} chiu^{4} yao.^{4}

1611

Your ears won't go deaf if you don't have them examined; your eyes won't go blind if you refuse to use washes.

耳 不 看 不 聾。眼 不 洗 不 瞎
Erh^{3} pu^{4} k'an^{4} pu^{4} lung^{2}; yen^{3} pu^{4} hsi^{3} pu^{4} hsia.^{2}

1612

The most wonderful medicine must fail to cure a sickness caused by resentment.

妙 藥 難 醫 寃 孽 病
Miao^{4} yao^{4} nan^{2} i^{1} yüan^{1} yeh^{4} ping.^{4}

NOTE.—If one man oppresses another to death, the ghost of the murdered man is supposed to haunt and afflict the oppressor with a sickness no medicine can cure.

1613

It is a disease which neither needle nor medicine can reach.

攻 之 不 可。達 之 不 能
Kung^{1} chih^{1} pu^{4} k'o^{3}; tê^{2} chih^{1} pu^{4} nêng.^{2}

1614

A willow planted before a cook-house door will die, not live.

竈 門 栽 楊 柳。有 死 無 生
Tsao^{4} mên^{2} ts'ai^{1} yang^{2} liu,^{3} yu^{3} ssŭ^{3} wu^{2} shêng.^{1}

1615

T'is easy to get a thousand prescriptions, but hard to obtain one good result.

千 方 易 得。一 效 難 求
Ch'ien^{1} fang^{1} i^{4} tê,^{2} yi^{1} hsiao^{4} nan^{2} ch'iu.^{2}

CHAPTER II.

DOCTORS.

1616

After diagnosis, we proceed to treat
All sorts of diseases, in the way most meet.

問 症 發 藥。與 病 相 合
Wên[4] chêng[4] fa[1] yao,[4] yü[3] ping[4] hsiang[1] ʻho.[2]

1617

Chair-riding doctors don't call at the door
Of any patient unluckily poor.

醫 生 坐 轎。窮 家 不 到
I[1] shêng[1] tso[4] chiao,[4] chʻiung[2] chia[1] pu[4] tao.[4]

1618

When the doctor's fame is made,
More folks come than he can aid.

醫 生 出 名。家 家 接 不 贏
I[1] shêng[1] chʻu[1] ming,[2] chia[1] chia[1] chieh[1] pu[4] ying.[2]

1619

He boasts that his merits match those of *Pien Chʻio;*
Yet he's *Yen's* fatal net, for ought that we know.

道 他 功 高 扁 鵲
Tao[4] tʻa[1] kung[1] kao[1] Pien[3] Chʻio[3];
誰 知 他 催 命 閻 羅
Shui[3] chih[1] tʻa[1] tsʻui[1] ming[4] Yen[2] lo.[2]

NOTE.—*Pien Chʻio* was an ancient doctor spoken of in the *Historical Record.* He was surnamed *Chin* (秦), named *Huan* (緩), and bore the polite designation of *Yueh Jén* (越人). On one occasion he met *Chʻang Sang-chün* (長桑君) a geni (?), and received from him medicine and a medical book. He was also instructed to drink the dew from bamboo trees for thirty days, that at the end of that period his knowledge of diseases might become perfect. And so it happened. See the *Yu-hsiao* (幼學), Book 4, section *chi-i* (技藝).

1620

All diseases incident to cold weather and hot,
There must be no question if the doctor knows or not.

風 寒 暑 熱。醫 要 曉 得
Fêng[1] ʻhan[2] shu[3] jê,[4] i[1] yao[4] hsiao[3] tê.[2]

1621

He'll warrant a cure when his fee is provided;
Men doubt it, however, and are undecided.

包 好 受 謝。 人 疑 莫 決
Pao[1] ʻhao[3] shou[4] hsieh[4]; jen[2] i[2] mo[4] chüeh.[2]

1622

The profoundest study of *Wang Shu-ʻho*,
Compared with great practice is mere so so.

熟 讀 王 叔 和。 不 如 看 症 多
Shu[2] tu[2] Wang[2] Shu[2] ʻHo,[2] pu[4] ju[2] kʻan[4] chêng[4] to.[1]

NOTE.— *Wang Shu-ʻho*, court physician during the Western *Tsin* dynasty, and author of a celebrated treatise on the pulse. See Wylie's *Notes on Chinese Literature*, page 78.

1623

In a dangerous illness call in three doctors.

急 病 請 三 師
Chi[2] ping[4] chʻing[3] san[1] shih.[1]

1624

A clever doctor cannot cure himself.

良 醫 不 自 醫
Liang[2] i[1] pu[4] tzŭ[4] i.[1]

1625

A teacher will not speak against a teacher, nor a doctor against a doctor.

師 不 談 師。 醫 不 談 醫
Shih[1] pu[4] tʻan[2] shih,[1] i[1] pu[4] tʻan[2] i.[1]

1626

If you do not remunerate a doctor for curing you once, you will get no one to do so a second time.

病 好 不 謝 醫。 下 次 無 人 醫
Ping[4] ʻhao[3] pu[4] hsieh[4] i,[1] hsia[4] tzʻŭ[4] wu[2] jên[2] i.[1]

1627

Only avail yourself of my ten years' luck, and your complaint will soon be better.

趁 我 十 年 運。 有 病 早 來 醫
Chʻên[4] wo[3] shih[2] nien[2] yün,[4] yu[3] ping[4] tsao[3] lai[2] i.[1]

1628

A doctor has the heart to cut flesh off his thigh to give to his patient, but never the mind to deceive him.

醫 有 割 股 之 心
I[1] yu[3] ko[1] ku[3] chih[1] hsin,[1]
並 無 虛 假 之 意
ping[4] wu[2] hsü[1] chia[3] chih[1] i.[4]

1629

Quacks puncture and plaster, but only use spurious drugs.

打 針 貼 膏 藥。賣 藥 的 用 假 藥
Ta[3] chên[1] t'ieh[1] kao[1] yao,[4] mai[4] yao[4] ti[1] yung[4] chia[3] yao.[4]

1630

An unskilful doctor kills men with a secret dagger.

學 醫 不 明。暗 刀 殺 人
Hsiao[2] i[1] pu[4] ming,[2] an[4] tao[1] sha[1] jên.[2]

1631

The unlucky doctor cures the head of a disease; the lucky doctor its tail.

運 去 先 生 醫 病 頭
Yün[4] ch'ü[4] hsien[1] shêng[1] i[1] ping[4] t'ou[2];
時 來 先 生 醫 病 尾
shih[2] lai[2] hsien[1] shêng[1] i[1] ping[4] wei.[3]

1632

Doctors have a run of ten years' luck.

行 醫 有 十 年 大 運
Hsing[2] i[1] yu[3] shih[2] nien[2] ta[4] yün.[4]

1633

Doctors knock at no doors; they only come when invited.

醫 不 叩 門 有 請 纔 行
I[1] pu[4] k'ou[4] mên[2] yu[3] ch'ing[3] ts'ai[2] hsing.[2]

1634

A stupid doctor murders without a sword.

庸 醫 殺 人 不 用 刀
Yung[2] i[1] sha[1] jên[2] pu[4] yung[4] tao.[1]

1635

You are both laying up secret merit, and taking care of yourself.

半 積 陰 功。半 藏 身
Pan⁴ chi² yin¹ kung¹ pan⁴ ts'ang² shên.¹

1636

Many children of clever sorcerers are killed by devils; and many children of clever doctors die of disease.

良 巫 之 子 多 死 於 鬼
Liang² wu¹ chih¹ tzŭ³ to¹ ssŭ³ yü² kuei³;
良 醫 之 子 多 死 於 病
liang² i¹ chih¹ tzŭ³ to¹ ssŭ³ yü² ping.⁴

1637

To take no medicine is as good as a middling doctor.

不 吃 藥 當 中 醫
Pu⁴ ch'ih¹ yao⁴ tang¹ chung¹ i.¹

1638

When medicine restores a man to health, the doctor truly has the ability of *Ch'i* and *'Huang*.

藥 到 回 春。先 生 眞 岐 黃 手 段
Yao⁴ tao⁴ 'hui² ch'un,¹ hsien¹ shêng¹ chên¹ Ch'i² 'Huang² shou³ tan.⁴

NOTE.—*Ch'i Pai* (岐伯) was a minister and also Medical instructor of *'Huang Ti* (黃帝), B. C. 2697. See *Yu-hsiao* (幼學), Book 4, section *Ch'i-yi* (技藝).

1639

He who with three fingers on the pulse can restore a man to health, may not be an able minister, but he is an able physician.

三 指 活 人 性 命
San¹ chih³, 'hua⁴ jên² hsing⁴ ming.⁴
不 爲 良 相 便 爲 良 醫
Pu⁴ wei² liang² hsiang⁴ pien⁴ wei² liang² i.¹

SECTION XIV.—ON MORALS.

CHAPTER I.

CONSCIENCE.

1640

Men who never violate their consciences, are not afraid of a knock at their door at midnight.

爲 人 不 做 虧 心 事
Wei[2] jên[2] pu[4] tso[4] k'uei[1] hsin[1] shih.[4]
半 夜 敲 門 心 不 驚
pan[4] yeh[4] ch'iao[1] mên[2] hsin[1] pu[4] ching.[1]

1641

A good conscience pays badly.

良 心 不 中 吃 喝 的
Liang[2] hsin[1] pu[4] chung[4] ch'ih[1] 'ho[1] ti.[1]

1642

The same. *Lit.:* Talk of conscience and you will have nothing to eat.

講 良 心 沒 飯 吃
Chiang[3] liang[2] hsin[1] mu[2] fan[4] ch'ih.[1]

1643

Do not violate conscience.

莫 虧 良 心
Mo[4] k'uei[1] liang[2] hsin.[1]

1644

Of all important things, the first is not to cheat the conscience.

再 三 須 重 事。第 一 莫 欺 心
Tsai[4] san[1] hsü[1] chung[4] shih,[4] ti[4] yi[1] mo[4] ch'i[1] hsin.[1]

1645

Don't put your conscience on your back.

莫 把 良 心 放 在 背 上
Mo[4] pa[3] liang[2] hsin[1] fang[4] tsai[4] pei[4] shang.[4]

1646

Since one cannot please others in everything, let us only seek not to shame one's own conscience.

豈 能 盡 如 人 意
Ch'i³ nêng² chin⁴ ju² jên² i,⁴
但 求 無 愧 我 心
tan⁴ ch'iu² wu² k'uei⁴ wo³ hsin.¹

1647

Never do what your conscience cannot endure; never desire what is improper to be done.

莫 作 心 上 過 不 去 之 事
Mo⁴ tso⁴ hsin¹ shang⁴ kuo⁴ pu⁴ ch'ü⁴ chih¹ shih⁴;
莫 起 事 上 行 不 去 之 心
mo⁴ ch'i³ shih⁴ shang⁴ hsing² pu⁴ ch'ü⁴ chih¹ hsin.¹

NOTE.—There is here, in the original, a beautiful antithetical collocation of words, which one attempts in vain to copy in the English.

1648

If you would train your disposition you must cultivate virtue; if you cheat your conscience don't assume to be an ascetic.

養 性 須 修 善。 欺 心 莫 吃 齋
Yang³ hsing⁴ hsü¹ hsiu¹ shan⁴; ch'i¹ hsin¹ mo⁴ ch'ih¹ chai.¹

1649

Cheat your conscience and a whole life's happiness is destroyed; let your conduct be faulty and Heaven will send you a life of poverty.

欺 心 折 盡 平 生 福
Ch'i¹ hsin¹ chê² chin⁴ p'ing² shêng¹ fu²;
行 短 天 教 一 世 貧
hsing² tuan³ t'ien¹ chiao⁴ yi¹ shih⁴ p'in.³

1650

To destroy one's good conscience by doing some evil deed. *Lit.*: To distend one's bowels by swallowing a carrying-pole.

吃 了 匾 担 横 了 肠 子
Ch'ih[1] liao[3] pien[3] tan[1] 'hêng[4] liao[3] ch'ang[2] tzŭ.[3]

1651

To corrupt the conscience by unfair dealings. *Lit.:* To eat a coal and blacken the heart.

吃 了 煤 炭 黑 了 心
Ch'ih[1] liao[3] mei[2] t'an[4] 'hei[1] liao[3] hsin.[1]

CHAPTER II.

GOOD WORKS.

— 1652 —

To light up a pagoda from top to base,
Is unequal to lighting up a dark place.

點 塔 七 層。不 如 暗 處 一 燈
Tien[3] t'a[3] ch'i[1] tsêng,[2] pu[4] ju[2] an[4] ch'u[4] yi[1] têng.[1]

— 1653 —

The odour of virtuous conduct will last for a hundred generations.

爲 善 則 流 芳 百 世
Wei[2] shan[4] tsê[2] liu[2] fang[1] pai[3] shih.[4]

— 1654 —

Good deeds may fill the empire without provoking any one's dislike.

行 滿 天 下 無 怨 惡
Hsing[2] man[3] t'ien[1] hsia[4] wu[2] yüan wu.[4]

— 1655 —

Do good regardless of consequences.

但 行 好 事。莫 問 前 程
Tan[4] hsing[2] 'hao[3] shih,[4] mo[4] wên[4] ch'ien[2] ch'êng.[2]

— 1656 —

Good deeds may be done; bad deeds may not.

善 事 可 作。惡 事 莫 爲
Shan[4] shih[4] k'o[3] tso[4]; o[4] shih[4] mo[4] wei.[2]

— 1657 —

Do not consider any vice trivial, and so practise it; do not consider any virtue trivial, and so neglect it.

勿 以 惡 小 而 爲 之
Wu[4] i[3] o[4] hsiao[3] êrh[2] wei[2] chih[1];
勿 以 善 小 而 不 爲
wu[4] i[3] shan[4] hsiao[3] êrh[2] pu[4] wei.[2]

1658

Do good, and devils and gods will do you honour; do evil, and suffer the chastisement of Heaven.

爲 善 鬼 神 欽。作 惡 被 天 鑑
Wei² shan⁴ kuei³ shên² ch'in¹; tso⁴ o⁴ pei⁴ t'ien¹ chien.⁴

1659

One good deed atones for a thousand bad ones.

一 善 改 千 惡
Yi¹ shan⁴ kai³ ch'ien¹ o.⁴

1660

It is difficult to know how to give alms. *Lit.*: The good door is hard to open.

善 門 難 開
Shan⁴ mên² nan² k'ai.¹

1661

Religious books and preachers, influence but do not injure men.

勸 世 文 勸 世 人
Ch'üan⁴ shih⁴ wên² ch'üan⁴ shih⁴ jên,²
勸 動 人 心 不 害 人
ch'üan⁴ tung⁴ jên² hsin¹ pu⁴ 'hai⁴ jên.²

1662

Cultivating right reason, though unseen of men, if persevered in, will be seen of Heaven.

修 道 雖 無 人 見
Hsiu¹ tao⁴ sui¹ wu² jên² chien,⁴
存 心 自 有 天 知
ts'un² hsin¹ tzŭ⁴ yu³ t'ien¹ chih.¹

1663

Exhort men not to commit the smallest sin; but the smallest virtue is advantageous to men.

一 毫 之 惡 勸 人 莫 作
Yi¹ 'hao² chih¹ o⁴ ch'üan⁴ jên² mo⁴ tso⁴:
一 毫 之 善 與 人 方 便
yi¹ 'hao² chih¹ shan⁴ yu³ jên² fang¹ pien.⁴

1664

Each has his own good deeds to do; the gentleman his, the lady hers.

公 修 公 德。婆 修 婆 德。
Kung[1] hsiu[1] kung[1] tê[2]; p'o[2] hsiu[1] p'o[2] tê.[2]
各 修 各 德
ko[4] hsiu[1] ko[4] tê.[2]

1665

To say you have done good is not goodness; but to do good is.

說 好 不 爲 好。做 好 方 爲 好
Shuo[1] 'hao[3] pu[4] wei[2] 'hao[3]; tso[4] 'hao[3] fang[1] wei[2] 'hao.[3]

1666

To do good secretly is optional. *Lit.:* Bowing in the dark is according to every man's own fancy.

黑 處 作 揖。各 人 憑 心
'Hei[1] ch'u[4] tso[4] i,[1] ko[4] jên[2] p'ing[2] hsin.[1]

1667

Never go out on the hills to net birds; nor down to the waters to poison fishes and shrimps.

勿 登 山 而 網 禽 鳥
Wu[4] têng[1] shan[1] êrh[2] wang[3] ch'in[2] niao[3];
勿 臨 水 而 毒 魚 鰕
wu[4] lin[2] shui[3] êrh[2] tu[2] yü[2] hsia.[1]

NOTE.—This does not mean that you may *shoot* the birds, as Sir Jno. F. Davis suggests, but that their lives should be spared.

1668

Never kill the draught ox; nor throw away written paper.

勿 宰 耕 牛。勿 棄 字 紙
Wu[4] tsai[4] kêng[1] niu[2]; wu[4] ch'i[4] tzŭ[4] chih.[3]

1669

In the family leave the family; in the world separate from the world.

在 家 出 家。在 世 出 世
Tsai[4] chia[1] ch'u[1] chia[1]; tsai[4] shih[4] ch'u[1] shih.[4]

NOTE.—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jno. 17: 15.

"We need not bid, for cloister'd cell,
Our neighbour and our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky."

1670

He does nothing that cannot be told to others.

無 事 不 可 對 人 言
Wu[2] shih[4] pu[4] k'o[3] tui[4] jên[2] yen.[2]

NOTE.—*Ssŭ-ma Wên Kung* (司馬溫公) said of himself that, "All his life long he had done nothing that he could not tell to others."

1671

It is easier to run down a hill than up one.

下 坡 容 易。上 坡 難
Hsia[4] p'o[1] yung[2] i,[4] shang[3] p'o[1] nan.[2]

1672

Surely those who have in ten lives cultivated virtue, may cross in the same boat; as those who have in a hundred, may sleep in the same bed.

十 世 修 來 同 船 渡
Shih[2] shih[4] hsiu[1] lai[2] t'ung[2] ch'uan[2] tu[4];
百 世 修 來 共 枕 眠
pai[3] shih[4] hsiu[1] lai[2] kung[4] chên[3] mien.[2]

1673

Men will no more be virtuous without exhortation, than a bell will sound without being struck.

人 不 勸 不 善。鐘 不 打 不 鳴
Jên[2] pu[4] ch'üan[4] pu[4] shan[4]; chung[1] pu[4] ta[3] pu[4] ming.[2]

1674

It is not hard to talk about good works, but to do them.

言 善 非 難。行 善 爲 難
Yen[2] shan[4] fei[1] nan,[2] hsing[2] shan[4] wei[2] nan.[2]

1675

To save one man's life is better than to build a seven-storied pagoda.

救 人 一 命。勝 造 七 級 浮 屠
Chiu[4] jên[2] yi[1] ming,[4] shêng[4] tsao[4] ch'i[1] chi[2] fou[2] t'u.[2]

1676

His conduct is naturally exalted who will not condescend to beg.

人 到 無 求 品 自 高
Jên[2] tao[4] wu[2] ch'iu[2] p'in[3] tzŭ[4] kao.[1]

1677

To neglect to save life is one of the greatest of crimes.

見 死 不 救。一 行 大 罪
Chien[4] ssŭ[3] pu[4] chiu,[4] yi[1] 'hang[2] ta[4] tsui.[4]

CHAPTER III.

REPROOF AND GOOD COUNSEL.

1678

If to be right is your desire,
Then of three aged men enquire.

要 得 好。問 三 老
Yao⁴ tê² ʻhao,³ wên⁴ san¹ lao.³

1679

If to have all things right be your desire,
Then of three aged men you must enquire.

凡 事 要 好。須 問 三 老
Fan² shih⁴ yao⁴ ʻhao,³ hsü¹ wên⁴ san¹ lao.³

1680

Although you may never have tasted of bacon,
You have seen pigs pass and should not be mistaken.

沒 有 吃 肉。也 看 見 猪 走
Mu² yu³ chʻih¹ jou,⁴ yeh³ kʻan⁴ chien⁴ chu¹ tsou.⁴

NOTE.—Used by a superior to an inferior, this conveys rebuke. Used by one of one's-self, or by one equal to another, it means that, though lacking actual experience, we have a knowledge of whatever is referred to.

1681

To reprove one for another's warning. *Lit.:* To beat the grass to frighten the snake.

打 草 驚 蛇
Taˇ tsʻaoˇ chingˡ shêˊ

1682

The same. *Lit.:* To kill the fowl to frighten the monkey.

殺 雞 嚇 猴
Shaˡ chiˡ hsiaˋ ʻhouˊ

1683

The same. *Lit.:* He points at *Chang Liang* and curses *ʻHan Hsin;* who does he mean?

指 張 良 罵 韓 信。爲 着 誰 來
Chih³ Chang¹ Liang² ma⁴ ʻHan² Hsin,⁴ wei⁴ cho² shui³ lai²?

NOTE.—*Chang Liang* and *ʻHan Hsin*, two ministers of *Liu Pang* (劉邦) or *Kao Ti* (高帝), first of the *ʻHan* emperors, whose reign datesfrom 206 B. C.

1684

The same. *Lit.:* He points at the great melon and curses the gourd.

指 冬 瓜 罵 葫 蘆
Chih³ tung¹ kua¹ ma⁴ hu² lu.²

1685

The same. *Lit.:* He points at the mulberry and curses the ash.

指 桑 罵 槐
Chih³ sang¹ ma⁴ ʻhuai.²

1686

A wise man will not reprove a fool.

賢 不 責 愚
Hsien² pu⁴ tsê² yü.²

1687

Faults must be corrected by competent persons. *Lit.:* Crooked trees must come under the straightening hand of the carpenter.

彎 木 頭 自 必 有 直 木 匠
Wan¹ mu⁴ tʻou² tzŭ⁴ pi⁴ yu³ chih² mu⁴ chiang.⁴

1688

You have done it badly *Lit.:* Your work is like a rat trap.

做 得 像 打 老 鼠 的 架 子
Tso⁴ tê² hsiang⁴ ta³ lao³ shu³ ti¹ chia⁴ tzŭ.³

1689

Buy a fan to cover your face.

買 把 扇 子 遮 臉
Mai³ pa³ shan¹ tzŭ³ chê¹ lien.³

NOTE.—Said to another this conveys reproof; said of one's-self, apology.

1690

Your rump is hung with keys, but what gate do you keep?

屁 股 掛 鑰 匙。鎖 管 那 一 門
P'i⁴ ku³ kua⁴ yao⁴ ch'ih,² so³ kuan³ na³ yi¹ mên?²

NOTE.—This is used to convey reproof of neglect of duty.

1691

Princes have censors,—fathers, sons that reprove them.

君 有 臣 諫。父 有 子 諫
Chün¹ yu³ ch'ên² chien,⁴ fu⁴ yu³ tzŭ³ chien.⁴

1692

It takes little time to reprove a man; but it takes a long time to forget reproof.

說 話 時 短。記 話 時 長
Shuo¹ hua⁴ shih² tuan³; chi⁴ hua⁴ shih² ch'ang.²

1693

Flattery is sickness; reproof is medicine.

甘 言 疾 也。苦 言 藥 也
Kan¹ yen² chi² yeh³: k'u³ yen² yao⁴ yeh.³

1694

A bitter mouth is good physic.

苦 口 是 良 藥
K'u³ k'ou³ shih⁴ liang² yao.⁴

1695

Reprove yourself as though seeking for something to blame; reprove your friends as though seeking to to excuse their faults.

責 己 者 於 無 過 中 求 有 過
Tsê² chi³ chê² yü² wu² kuo⁴ chung¹ ch'iu² yu³ kuo.⁴
責 友 者 於 有 過 中 求 無 過
Tsê² yu³ chê² yü² yu³ kuo⁴ chung¹ ch'iu² wu² kuo.⁴

1696

Stop your mouth, and talk not of the faults and shortcomings of others: and why should you speak of yours to them?

守 口 莫 談 人 過 短
Shou³ k'ou³ mo⁴ t'an² jên² kuo⁴ tuan³:
自 短 何 曾 說 與 人
tzŭ⁴ tuan³ 'ho² ts'eng² shuo¹ yü³ jên.²

1697

Before you blame others, submit yourself to blame.

莫 說 他 人。先 輸 了 自 己
Mo⁴ shuo¹ t'a¹ jên,² hsien¹ shu¹ liao³ tzŭ⁴ chi.³

1698

Be vexed with yourself that you have neither branch nor leaf; do not accuse the sun of partiality.

自 恨 無 枝 葉。莫 怨 太 陽 偏
Tzŭ⁴ 'hên⁴ wu² chih¹ yeh⁴; mo⁴ yüan⁴ t'ai⁴ yang² p'ien.¹

1699

Blame yourself as you would blame others; excuse others as you would yourself.

責 人 之 心 責 己
Tsê² jên² chih¹ hsin¹ tsê² chi³;
恕 己 之 心 恕 人
yüan⁴ chi³ chih¹ hsin¹ yüan⁴ jên.²

1700

Why do not those who are continually judging of other men's faults, turn about and judge themselves?

平 生 只 會 量 人 短
P'ing² shêng¹ chih³ 'hui¹ liang² jên² tuan,³
何 不 回 頭 把 自 量
'ho² pu⁴ 'hui² t'ou² pa³ tzŭ⁴ liang.²

NOTE.—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. 7 : 3.

1701

First put yourself right, then others.

先 正 自 己。後 正 他 人
Hsien¹ chêng⁴ tzŭ⁴ chi,³ 'hou⁴ chêng⁴ t'a¹ jên.²

1702

He who flatters me is my enemy,—who reproves me is my teacher.

道 吾 好 者 是 吾 賊
Tao^{4} wu^{2} 'hao^{3} chê^{2} shih^{4} wu^{2} tsei^{2};
道 吾 惡 者 是 吾 師
Tao^{4} wu^{2} o^{4} chê^{2} shih^{4} wu^{2} shih.^{1}

1703

To butt against the nose in washing the face.

洗 臉 碍 住 鼻 子
Hsi^{3} lien^{3} ai^{4} chu^{4} pi^{2} tzŭ.^{2}

NOTE.—The meaning here is of encountering unpleasantness or danger in doing what one ought: for instance, of encountering the dislike of any person of whose conduct we have felt bound to make complaint.

1704

He won't listen to my advice. *Lit.:* He won't obey my helm.

不 應 我 的 舵
Pu^{4} ying^{4} wo^{3} ti^{1} to.^{4}

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CHAPTER IV.

VICES.—(1) FLATTERY.

1705

Only inferiors flatter superiors. *Lit.:* As to flattery, it is only given by such as captains of thousands, of hundreds, or of fifties.

論 把 結，不 過 是 千 百 把 總
Lün[2] pa[1] chieh[2] pu[4] kuo[4] shih[4] ch'ien[1] pai[3] pa[3] tsung.[3]

1706

On the departure of a high official, to fire a salute of *four* guns, is flattery that will not go.

大 老 爺 出 門 放 四 炮
Ta[4] lao[3] yeh[2] ch'u[1] mên[2] fang[4] ssŭ[4] p'ao,[4]
奉 承 不 到 家
fêng[4] chêng[2] pu[4] tao[4] chia.[1]

1707

Only to flatter the rich. *Lit.:* Only to add fuel to a hot stove.

只 在 熱 竈 裡 着 把 火
Chih[3] tsai[4] jê[4] tsao[4] li[3] cho[2] pa[3] 'huo.[3]

1708

To try importunately to flatter. *Lit.:* His flattery fails, so he adds more salt and pours on more vinegar.

呵 哄 不 彀 添 鹽 酌 醋
O[1] 'hung[3] pu[4] kou[4] t'ien[1] yen[2] cho[2] ts'u.[4]

(2) HYPOCRISY AND DECEIT.

1709

He something out of nothing makes;
And painteth feet upon his snakes.

無 中 生 有。畫 蛇 添 足
Wu[2] chung[1] shêng[1] yu[3]; 'hua[4] shê[2] t'ien[1] tsu.[2]

1710

If you deceive the aged, do not deceive the young; the deceitful heart is not bright and clear.

欺 老 莫 欺 幼。欺 人 心 不 明
Ch'i[1] lao[3] mo[4] ch'i[1] yu[4]: ch'i[1] jên[2] hsin[1] pu[4] ming.[2]

1711

To lacerate one's skull in order to deceive.

● 搯 破 腦 殼 騙 人
T'ao[1] p'o[4] nao[3] ch'io[4] p'ien[4] jên.[2]

NOTE.—This is sometimes done by knavish beggars in order to extort money.

1712

To point a stag out as a horse.

指 鹿 爲 馬
Chih[3] lu[4] wei[2] ma.[3]

NOTE.—This was done by *Chao Kao* (趙高), a powerful but traitorous minister of the *Ch'in* (秦) dynasty, to his master the emperor *Erh shih* (二世). Now the saying simply means to deceive.

1713

Sun Wu-k'ung can't turn his summersets in Buddha's palm.

孫 悟 空 跟 兜
Sun[1] Wu[4] K'ung[1] kên[1] tou,[1]
打 不 過 佛 爺 巴 掌 心
ta[3] pu[4] kuo[4] Fu[2] Yeh[2] pa[1] chang[3] hsin.[1]

NOTE.—*Sun Wu-k'ung*, a deified or canonized monkey, whose summersets are said to extend over 108,000 *li*. His exploits are related in the *Hsi-yu-chi* (西遊記). This proverb is said to mean—you cannot delude me.

1714

It will not do to say yes before a man's face, and no behind his back.

不 可 面 是 背 非
Pu[4] k'o[3] mien[4] shih[4] pei[4] fei.[1]

1715

It will not do to say one thing and mean another.

不 可 口 是 心 非
Pu[4] k'o[3] k'ou[3] shih[4] hsin[1] fei.[1]

1716

Never burn false incense before a true god.

眞 菩 薩 面 前 莫 燒 假 香
Chên[1] p'u[2] sa[1] mien[4] ch'ien[2] mo[4] shao[1] chia[3] hsiang.[1]

1717

To deceive the good and fear the bad.

欺 善 怕 惡
Ch'i[1] shan[4] p'a[4] o.[4]

1718

Delude superiors; it is not worth while to delude inferiors.

瞞 上 不 瞞 下
Man[2] shang[4] pu[4] man[2] hsia.[4]

1719

It is not beauty that beguiles men; men beguile themselves.

色 不 迷 人 人 自 迷
Sè[4] pu[4] mi[2] jên[2] jên[2] tzŭ[4] mi.[2]

(3) INGRATITUDE.

1720

He freezes my warm blood into an icy cold.

一 腔 熱 血 化 爲 氷 炭
Yi[1] ch'iang[1] jè[4] hsieh[4] hua[4] wei[2] ping[1] t'an.[4]

NOTE.—This proverb refers to unappreciated service or kindness.

1721

If he had not had a fisherman to lead him on, how could he ever have seen the waves?

不 因 漁 父 引。怎 得 見 波 濤
Pu[4] yin[1] yü[2] fu[4] yin,[3] tsên[3] tê[2] chien[4] po[1] t'ao.[2]

NOTE.—These are said to be the words of *Tung Kao Kung* (東皐公), who thus complains of the ingratitude of *Wu Tzŭ-hsü* (伍子胥), a high officer in the State of *Ts'ou* (楚), to whom he had rendered signal service, but by whom his service had been forgotten.

1722

To feed and clothe one's-self without ever recognising the trouble our food has cost the ox,—our clothes the weaver.

吃 飯 不 知 牛 辛 苦
Ch'ih[1] fan[4] pu[4] chih[1] niu[2] hsin[1] k'u[3];
穿 衣 不 知 紡 綿 人
ch'uan[1] i[1] pu[4] chih[1] fang[3] mien[2] jên.[2]

1723

To return one's friendship with enmity.

不 以 我 爲 德。反 以 我 爲 仇
Pu[4] i[3] wo[3] wei[2] tê,[2] fan[3] i[3] wo[3] wei[2] ch'ou.[2]

(4) MEANNESS.

1724

He wants his donkey to travel away,
But is not willing to give him his hay.

又 要 驢 子 走 得 好
Yu[4] yao[4] lü[2] tzŭ[3] tsou[4] tê[2] 'hao,[3]
又 要 驢 子 不 吃 草
yu[4] yao[4] lü[2] tzŭ[3] pu[4] ch'ih[1] ts'ao.[3]

1725

You cannot endure the great melon, and so you would grind down the small long one.

無 奈 冬 瓜。何 捉 得 瓠 子 磨
Wu[2] nai[4] tung[1] kua,[1] 'ho[2] cho[1] tê[2] 'hu[4] tzŭ[3] mo.[2]

1726

To promise much and give little.

說 大 話 用 小 錢
Shuo[1] ta[4] 'hua[4] yung[4] hsiao[3] ch'ien.[2]

1727

To show off by making presents with another's property. *Lit.*: To seize another's cap and throw it on the stage.

抓 别 人 帽 子 去 打 彩
Chua[1] pieh[2] jên[2] mao[4] tzŭ[3] ch'ü[4] ta[3] ts'ai.[3]

1728

To be generous with other people's things, and grasping with what is one's own.

用 别 人 的 大 方 用 自 己 的 手 緊
Yung[4] pieh[2] jên[2] ti[1] ta[4] fang[1]; yung[4] tzŭ[4] chi[3] ti[1] shou[3] chin.[3]

1729

To toady. *Lit.:* To place one's warm cheek along side another's cold one.

熱 臉 挨 冷 臉
Jê[4] lien[3] ai[2] lêng[3] lien.[3]

1730

Unable either to use or part with. *Lit.:* The monkey seizes a piece of ginger,—fears to eat it, because it is bitter, throw it away,—and yet cannot part with it.

猴 子 撿 到 一 塊 薑
'Hou[2] tzŭ[3] chien[3] tao[3] yi[1] k'uai[4] chiang[1];
吃 了 怕 辣 丟 了 又 捨 不 得
ch'ih[1] liao[3] p'a[4] la[4] tiu[1] liao[3] yu[4] shê[3] pu[4] tê[2]

1731

To slight. *Lit.:* To throw into a tub of cold water.

丟 在 冷 水 盆 裡 去 了
Tiu[1] tsai[4] lêng[3] shui[3] p'ên[2] li[3] ch'ü[4] liao.[3]

(5) QUARRELLING AND VIOLENCE.

1732

Cat's paw. *Lit.:* Borrowing *Ch'in* soldiers with *Ts'ou's* to fight,
He scatters his bitter resentment outright.

借 秦 伐 楚。 悶 氣 出、透
Chieh[4] Ch'in[2] fa[1] Ts'ou,[3] mên[4] ch'i[4] ch'u[1] t'ou.[4]

1733

With monkeyish excitement, like a leopard leaping,
He demands with blows to have all that's in our keeping.

猴 急 豹 跳。 强 打 惡 要
ʻHou² chi² pao⁴ tʻiao,⁴ chʻiang² ta³ o⁴ yao.⁴

1734

"Man alive's a trifle,—like a blade of grass;
Kill him though, and then see what will come to pass."

在 生 是 一 根 草
Tsai⁴ shêng¹ shih⁴ yi¹ kên¹ tsʻao³;
死 了 是 一 個 寶
ssŭ³ liao³ shih⁴ yi¹ ko⁴ pao.³

1735

When against any your anger glows,
Be sure you never do come to blows.

與 人 發 怒。 切 莫 爭 鬪
Yü³ jên² fa¹ nu,⁴ chʻieh⁴ mo⁴ chêng¹ tou.⁴

1736

One thread of the feeling of kindness retain,
And more pleasant will be your meeting again.

人 情 留 一 線。 久 後 好 相 見
Jên² chʻing² liu² yi¹ hsien,⁴ chiu³ ʻhou⁴ ʻhao³ hsiang¹ chien.⁴

1737

To excite a quarrel. *Lit.:* To set on a dog to worry a pig.

唆 狗 咬 猪
So¹ kou³ yao³ chu.¹

1738

They are not good fists which fight, nor good words which curse.

相 打 無 好 拳。 相 罵 無 好 言
Hsiang¹ ta³ wu² ʻhao³ chʻüan,¹ hsiang¹ ma⁴ wu² ʻhao³ yen.²

1739

A hopeless quarrel. *Lit.:* A cock fighting a rock.

雞 子 與 石 子 鬪
Chi¹ tzŭ³ yü³ shih² tzŭ³ tou.⁴

1740

When the heron and oyster quarrelled, the fisherman got the benefit.

鷸 蚌 相 持 漁 人 得 利
Yü² pang⁴ hsiang¹ ch'ih² yü² jên² tê² li.⁴

1741

When a road is uneven, those who live on each side level it.

路 道 不 平 旁 人 鏟 修
Lu⁴ tao⁴ pu⁴ p'ing² p'ang² jên² ch'an³ hsiu.¹

Note.—This is said when bystanders take up an ill-used man's quarrel, and punish for him his oppressor.

1742

Never quarrel with a woman.

男 不 可 與 女 鬪
Nan² pu⁴ k'o³ yü³ nü² tou.⁴

1743

Never fight a knife with an axe.

刀 不 可 以 斧 鬪
Tao¹ pu⁴ k'o³ i³ fu³ tou.⁴

1744

Intimate with few affairs, you will have but few troubles; acquainted with many men, you will have many quarrels.

知 事 少 事 煩 惱 少
Chih¹ shih⁴ shao³ shih² fan² nao³ shao³:
識 人 多 處 是 非 多
shih⁴ jên² to¹ ch'u⁴ shih⁴ fei¹ to.¹

1745

A quarrelsome family neighbours despise; quarrelsome neighbours slander each other.

家 中 不 和 鄰 里 欺
Chia¹ chung¹ pu⁴ 'ho² lin² li³ ch'i¹;
鄰 里 不 和 說 是 非
lin² li³ pu⁴ 'ho² shuo¹ shih⁴ fei.¹

1746

Convert great quarrels into small ones, and small ones into nothing.

大 事 化 小。小 事 化 無
Ta⁴ sbih⁴ ʿhua⁴ hsiao³, hsiao³ sbih⁴ ʿhua⁴ wu.²

1747

A fiddling business!

扯 胡 琴 的 事
Chʿê³ ʿhu⁴ chʿin² ti¹ shih.⁴

NOTE.—I don't wonder that this illustration is used to express a vexatious quarrel; for fiddling in China is worse than organ-grinding at home.

1748

One may reconcile enmities, but not produce them.

寃 仇 可 解 不 可 結
Yüan¹ chʿou² kʿo³ chieh,³ pu⁴ kʿo³ chieh.²

1749

Whoever curses a *Kiangsi* man, insults the public generally.

罵 一 聲 江 西 老 表。大 家 有 分
Ma⁴ yi¹ shêng¹ Chiang¹ Hsi¹ lao³ piao³ ta⁴ chia¹ yu³ fên.¹

NOTE.—This is essentially a *Hupeh* proverb. About the beginning of the present dynasty, two rebels, *Li Chih-chʿêng* (李至誠) and *Chang Hsien-chung* (張先忠), devastated this province, and left so few of the inhabitants alive that it had to be repopulated with *Kiangsi* men. So that for a *Hupeh* man to curse a *Kiangsi* man, is to curse an old relation, and to offend the public.

1750

To anchor in order to quarrel.

灣 倒 船 嗙 罵
Wan¹ tao³ chʿuan² shê² ma.⁴

1751

Each half of the riven bamboo smokes.

劈 破 竹 總 冒 烟
Pʿi¹ pʿo⁴ chu² tsung³ chia¹ yen.¹

NOTE.—Said of men who, when a quarrel is over, retain some remains of caloric.

1752

Draw your bow but do not discharge the arrow; for it is not so effective to strike as to frighten a man.

開 弓 莫 放 箭
K'ai[1] kung[1] mo[4] fang[4] chien,[4]
打 人 不 如 嚇 人 强
ta[3] jên[2] pu[4] ju[2] hsia[4] jên[2] ch'iang.[2]

1753

Quarrels cannot escape the verdict of public opinion.

是 非 難 逃 衆 口
Shih[4] fei[1] nan[2] t'ao[2] chung[2] k'ou.[3]

1754

Neither beat a man on a wound, nor curse him about a disgrace.

打 莫 打 人 痛 處
Ta[3] mo[4] ta[3] jên[2] t'ung[4] ch'u[4];
罵 莫 罵 人 羞 處
ma[4] mo[4] ma[4] jên[2] hsiu[1] ch'u.[4]

1755

The old man claims to be right, and the old woman to be more so.

公 說 公 有 理。婆 說 理 更 長
Kung[1] shuo[1] kung[1] yu[3] li,[3] p'o[2] shuo[1] li[3] kêng[1] ch'ang.[2]

1756

Lips wound the heart, as when a mosquito provokes a rap from a fan.

蚊 蟲 遭 扇 打。嘴 傷 人 心
Wên[2] ch'ung[2] tsao[1] shan[4] ta,[3] tsui[3] shang[1] jên[2] hsin.[1]

1757

Indiscriminate cursing. *Lit.*: One bamboo pole beats a whole boat-load of people.

一 竹 篙 子 打 一 船 人
Yi[1] chu[2] 'hao[1] tzŭ[3] ta[3] yi[1] ch'uan[2] jên.[2]

1758

If you are offended with a person, you must tell him what for.

怪 人 須 要 俾 人 知
Kuai[4] jên[2] hsü[1] yao[4] pei[3] jên[2] chih.[1]

1759

Two scholars fighting for a pencil.

兩 個 學 生 打 架 爲 筆
Liang³ ko⁴ hsiao² shêng¹ ta³ chia⁴ wei⁴ pi.³

NOTE.—This is another and very well known specimen of the innuendo. The two last words, identical in sound with 未必 'it is impossible,' are used to convey that meaning; the rest of the proverb need not be spoken.

1760

When men come face to face, their differences vanish.

事 怕 當 面
Shih⁴ p'a⁴ tang¹ mien.⁴

(6) SELFISHNESS.

1761

Each for himself doth his hunger satisfy;
Each for himself is obliged to live and die.

各 人 吃 飯 各 人 飽
Ko⁴ jên² ch'ih¹ fan⁴ ko⁴ jên² pao³:
各 人 生 死 各 人 了
Ko³ jên² shêng¹ ssŭ³ ko⁴ jên² liao.³

1762

Coveting another's measure of rice, you lose full six months' keep;
Whilst wrangling over a quarter of pig, you lose a flock of sheep.

貪 他 一 斗 米 失 却 半 年 糧
T'an¹ t'a¹ yi¹ tou³ mi³ shih¹ ch'üeh⁴ pan⁴ nien² liang²;
爭 他 一 腳 豚 反 失 一 羣 羊
Chêng¹ t'a¹ yi¹ chiao³ t'un² fan³ shih¹ yi¹ ch'ün² yang.²

1763

Fields are vain and lands are vain,
Men so briefly them retain.
Gold is vain, silver is vain,
Dead, you cannot them regain.
Wives are vain, and children vain,
In Hades they ne'er meet again.

田 也 空 地 也 空
T'ien^{2} yeh^{3} k'ung^{1} ti^{4} yeh^{3} k'ung,^{1}
換 了 多 少 主 人 翁
'Huan^{4} liao^{3} to^{1} shao^{3} chu^{3} jên^{2} wêng.^{1}
金 也 空 銀 也 空
Chin^{1} yeh^{3} k'ung^{1} yin^{2} yeh^{3} k'ung,^{1}
死 後 何 曾 在 手 中
Ssŭ^{3} 'hou^{4} 'ho^{2} ts'êng^{2} tsai^{4} shou^{3} chung.^{1}
妻 也 空 子 也 空
Chi^{1} yeh^{3} k'ung^{1} tzŭ^{3} yeh^{3} k'ung,^{1}
黃 泉 路 上 不 相 逢
'Huang^{2} ch'ien^{2} lu^{4} shang^{4} pu^{4} hsiang^{1} fêng.^{2}

1764

Its every man for himself,
In the common struggle for pelf.

各 是 各。你 顧 你。我 顧 我
Ko^{4} shih^{4} ko,^{4} ni^{3} ku^{4} ni,^{3} wo^{3} ku^{4} wo.^{3}

1765

Go you along your great highway, and I'll get across my one-pole bridge.

你 走 你 的 陽 關 大 路
Ni^{3} tsou^{4} ni^{3} ti^{1} yang^{2} kuan^{1} ta^{4} lu,^{4}
我 過 我 的 獨 木 橋
wo^{3} kuo^{4} wo^{3} ti^{1} tu^{2} mu^{4} ch'iao.^{2}

1766

Other men's glaring eyes do not affect your eyes; other men's stupidity does not affect your family.

他 人 睨 睨 不 涉 你 目
T'a^{1} jên^{2} hsien^{4} hsien^{4} pu^{4} shê^{4} ni^{3} mu^{4}:
他 事 碌 碌 不 及 你 屋
t'a^{1} shih^{4} lu^{4} lu^{4} pu^{4} shê^{4} ni^{3} wu.^{1}

1767

"Do not neglect your own, in order to weed another's field."

勿 舍 己 而 芸 人 之 田
Wu^{4} shê^{4} chi^{3} êrh^{2} yün^{2} jên^{2} chih^{1} t'ien.^{2}

1768

Every fisherman with the great net has his own spot.

搬 罾 的 守 埠 頭
Pan[1] chêng[1] ti[1] shou[3] fou[4] t'ou.[2]

1769

To act selfishly. *Lit.:* Both feet and hands bend towards the bosom.

脚 彎 手 彎 往 懷 裡 彎
Chiao[3] wan[1] shou[3] wan[1] wang[3] huai[2] li[3] wan.[1]

1770

The stag-hunter will not look at the hare.

逐 鹿 者 不 顧 兎
Chu[2] lu[4] chê[2] pu[4] ku[4] t'u.[4]

1771

To grasp at gain regardless of suffering inflicted on others. *Lit.:* To gouge out another's eye fearless of blinding him.

剮 眼 睛 不 怕 瞎
Kua[3] yen[3] ching[1] pu[4] p'a[4] hsia.[2]

1772

When there is important business to be transacted, he spares himself the trouble; but let him hear of a little profit, and he will risk his life to get it.

幹 大 事 惜 身 而 避
Kan[2] ta[4] shih[4] hsi[2] shên[1] êrh[2] pi[4];
聞 小 利 亡 命 而 來
wên[2] hsiao[3] li[4] wang[2] ming[4] êrh[2] lai.[2]

1773

He who covets small gain, well hardly be able to accomplish great transactions.

貪 圖 小 利。大 事 難 成
T'an[1] t'u[2] hsiao[3] li,[4] ta[4] shih[4] nan[2] ch'êng.[2]

1774

He only throws that die which brings in the wealth.

打 進 財 卦
Ta[3] chin[4] ts'ai[2] kua.[4]

1775

Since men live not a hundred years, it is vain to scheme for a thousand.

人 無 百 歲 壽。 枉 作 千 年 計
Jên² wu² pai³ sui⁴ shou,⁴ wang³ tso⁴ ch'ien¹ nien² chi.⁴

1776

Naked we come, and naked we go.

赤 身 而 來。 赤 身 而 去
Ch'ih⁴ shên¹ êrh² lai,² ch'ih⁴ shên¹ êrh² ch'ü.⁴

NOTE.—This sentiment, exactly like that expressed by Job (1 : 21.), is intended to act as a check on covetousness.

1777

Man goes empty-handed when his work on earth is done.

世 界 做 完 空 手 去
Shih⁴ chieh⁴ tso⁴ wan² k'ung¹ shou³ ch'ü.⁴

1778

He who fills his boxes and trunks with clothes, only lays them up for others; for how can he live to wear each one of them out?

盈 箱 滿 籠 替 人 藏
Ying² hsiang¹ man³ lung² t'i⁴ jên² ts'ang²;
何 曾 件 件 穿 到 老
'ho² ts'êng² chien⁴ chien⁴ ch'uan¹ tao⁴ lao.³

1779

Of all the noble houses of the past, one half in ruins lie, overgrown with grass.

從 來 多 少 好 樓 臺
Ts'ung² lai² to¹ shao³ 'hao³ lou² t'ai,²
半 成 瓦 礫 生 青 草
pan⁴ ch'êng² wa¹ li⁴ shêng¹ ch'ing¹ ts'ao.³

1780

There is more money on earth than you can gain; and more offices in the palace than you can fill.

世 上 錢 多 賺 不 盡
Shih⁴ shang⁴ ch'ien² to¹ chuan⁴ pu⁴ chin⁴;
朝 裡 官 多 做 不 了
ch'ao² li³ kuan¹ to¹ tso⁴ pu⁴ liao.³

1781

There is no one to sweep a common hall.

公 衆 堂 屋 無 人 掃
Kung[1] chung[4] t'ang[2] wu[1] wu[3] jên[2] sao.[3]

1782

First yourself, afterwards others.

先 有 自 己。後 有 他 人
Hsien[1] yu[3] tzŭ[4] chi,[3] hou[4] yu[3] t'a[1] jên.[2]

1783

Don't boast of being first, for others indeed are before you.

莫 道 君 行 早。更 有 早 行 人
Mo[4] tao[4] chün[1] hsing[2] tsao,[3] kêng[1] yu[3] tsao[3] hsing[2] jên.[2]

(7) SLANDER.

1784

Slander rises from nothing but a great deal of chatter;
As offence comes from meddling with another man's matter.

是 非 只 爲 多 開 口
Shih[4] fei[1] chih[3] wei[4] to[1] k'ai[1] k'ou[3];
煩 惱 皆 因 强 出 頭
Fan[2] nao[3] chieh[1] yin[1] ch'iang[2] ch'u[1] t'ou.[2]

1785

His winds and waves may rise, I shall still sit secure in my fishing terrace.

任 他 風 浪 起。穩 坐 釣 魚 臺
Jên[4] t'a[1] fêng[1] lang[4] ch'i,[3] wên[3] tso[4] tiao[4] yü[2] t'ai.[2]

NOTE.—Said by one conscious of innocence amidst slander.

1786

Slander slits pantaloons.

挑 是 剝 非 撕 褲 子
T'iao[1] shih[4] po[1] fei[1] ssŭ[1] k'u[4] tzŭ.[3]

1787

How can be I guilty of crime, since I never stirred out of my house?

坐 在 屋 裡 犯 夜
Tso⁴ tsai⁴ wu¹ li³ fan⁴ yeh.⁴

NOTE.—Said in contradiction of slander.

1788

Slander spreads like fire. *Lit.:* Light a fire in seven places, and eight will burn to smoke.

七 處 放 火 八 處 燒 烟
Ch'i¹ ch'u⁴ fang⁴ 'huo³ pa¹ ch'u⁴ shao¹ yen.¹

1789

Baseless slander. *Lit.:* To have waves three feet high without wind, and thunder in a level plain.

無 風 三 尺 浪。 平 地 一 聲 雷
Wu² fêng¹ san¹ ch'ih³ lang,⁴ p'ing² ti⁴ yi¹ shêng¹ lei.²

1790

Slander may injure any cause.

事 怕 一 句 言
Shih⁴ p'a⁴ yi¹ chü⁴ yen.²

1791

What man, behind his back, is not spoken against? And who, before others, does not speak against men?

誰 人 背 後 無 人 說
Shui³ jên² pei⁴ 'hou⁴ wu² jên² shuo¹?
那 個 人 前 不 說 人
na³ ko⁴ jên² ch'ien² pu⁴ shuo¹ jên²?

1792

Those who slander, are slanderers.

來 說 是 非 者。 便 是 是 非 人
Lai² shuo¹ shih⁴ fei¹ chê,² pien⁴ shih⁴ shih⁴ fei¹ jên.²

1793

Slander is of daily occurrence, but if nobody would listen to it, it would soon cease.

是 非 終 日 有。 不 聽 自 然 無
Shih⁴ fei¹ chung¹ jih⁴ yu,³ pu⁴ t'ing¹ tzŭ⁴ jan² wu.²

1794

Don't wait for slander to enter your ears, lest it turn former love into hatred.

莫待是非來入耳
Mo[4] tai[4] shih[4] fei[1] lai[2] ju[4] êrh,[3]
從前恩愛反爲仇
ts'ung[2] ch'ien[2] ên[1] ai[4] fan[3] wei[2] ch'ou.[2]

1795

One may leap into the Yellow River, and yet not be washed clean.

跳得黃河洗不清
T'iao[4] tê[2] 'Huang[2] 'ho[2] hsi[3] pu[4] ch'ing.[1]

NOTE.—The meaning is that one cannot clear one's-self of slander.

1796

Idle rumours are rife amongst the men of *Ts'ou*.

楚人多謠
Ts'ou[3] jên[2] to[1] yao.[2]

NOTE.—This saying is not so complimentary to the *Hupeh* and *Hunan* men as another, written over the entry to the *Wu-chang* examination Hall; namely 維楚有材 'only the men of *Ts'ou* possess talent.'

1797

What is said to a man's face is not slander.

當面說話不成是非
Tang[1] mien[4] shuo[1] 'hua[4] pu[4] ch'êng[2] shih[4] fei.[1]

1798

Slander may spring up without a cause.

平白地造謠言
P'ing[2] pai[2] ti[4] tsao[4] yao[2] yen.[2]

1799

Idle slanders do not affect wise men.

謠言不動智者
Yao[2] yen[2] pu[4] tung[4] chih[4] chê.[2]

1800

To be fond of talking of female scandals, wounds Heaven and injures Reason in the first degree.

第 一 傷 天 害 理
Ti⁴ yi¹ shang¹ t'ien¹ 'hai⁴ li,³
好 講 閨 門 是 非
'hao⁴ chiang³ kuei¹ mên² shih⁴ fei.¹

1801

The tawny cur barks behind one's back.

黃 犬 背 後 吠
'Huang² ch'üan³ pei¹ 'hou⁴ fei.⁴

1802

When the ear will not listen, the heart escapes sorrow.

耳 不 聽 肚 不 煩
Erh³ pu⁴ t'ing¹ tu³ pu⁴ fan.²

1803

Unheeded slander. *Lit.:* When the root is deep, winds rage unheeded; can slanting moonbeams trouble an upright tree?

根 深 不 怕 風 搖 動
Kên¹ shên¹ pu⁴ p'a³ fêng¹ yao² tung⁴:
樹 正 何 愁 月 影 斜
shu⁴ chêng⁴ 'ho² ch'ou² yüeh⁴ ying³ hsieh²?

1804

To throw the blame of one's faults on others. *Lit.:* To drag *Chang* and pull *Li.*

扯 張 拉 李
Ch'ê³ Chang¹ la¹ Li.⁴

1805

Don't blame others for your own faults.

自 己 有 錯 休 怪 別 人
Tzŭ⁴ chi³ yu³ ts'o⁴ hsiu¹ kuai⁴ pieh² jên.²

(8) STEALING.

1806

To break through brass and iron walls,
Only for more exertion calls.

銅 墻 鐵 壁。只 要 費 點 力
T'ung^{2} ch'iang^{2} t'ieh^{3} pi,^{3} chih^{3} yao^{4} fei^{4} tien^{3} li.^{4}

1807

Some duck-egg shells have been scattered by the wind;
You've lost a little property, but never mind.

風 吹 鴨 蛋 殼。財 去 人 安 樂
Fêng^{1} ch'ui^{1} ya^{1} tan^{4} k'o^{1}; ts'ai^{2} ch'ü^{4} jên^{2} an^{1} lo.^{4}

1808

With a thief arrest his stolen store;
With a whore arrest her paramour.

拏 賊 要 拏 贓。拏 姦 要 拏 雙
Na^{2} tsei^{2} yao^{4} na^{2} tsang^{1}; na^{2} chien^{1} yao^{4} na^{2} shuang.^{1}

1809

Thieves steal in the rain, but not when it snows;
Not in the moonlight, but when the wind blows.

偷 雨 不 偷 雪。偷 風 不 偷 月
T'ou^{1} yü^{3} pu^{4} t'ou^{1} hsüeh^{3}; t'ou^{1} fêng^{1} pu^{4} t'ou^{1} yüeh.^{4}

1810

Having lost anything do not suspect men of stealing it.

失 物 難 疑 人。
Shih^{1} wu^{4} nan^{2} i^{2} jên.^{2}

1811

Everybody has a black pig.

黑 毛 猪 兒 家 家 有
'Hei^{1} mao^{2} chu^{1} êrh^{2} chia^{1} chia^{1} yu.^{3}

NOTE.—This is used to repel a charge of theft.

1812

All the clothes in the box are counted.

箱 子 裡 衣 裳 有 件 數
Hsiang[1] tzŭ[3] li[3] i[1] shang[1] yu[3] chien[4] shu.[4]

NOTE.—This is a caution against prigging.

1813

He who steals fowls and dogs, will never change his disposition.

偷 雞 摸 狗。總 不 改 性
T'ou[1] chi[1] mo[1], kou,[3] tsung[3] pu[4] kai[3] hsing.[4]

1814

Nothing in the end is got by thieving.

偷 得 利 而 後 有 害
T'ou[1] tê[2] li[4] êrh[2] 'hou[4] yu[3] 'hai.[4]

1815

Robbers get plundered by thieves.

强 盜 遇 着 賊 打 刼
Ch'iang[3] tao[4] yü[4] cho[2] tsei[2] ta[3] chieh.[2]

1816

A thief who is a stranger, must employ an accomplice who is not one.

遠 賊 必 要 近 脚
Yüan[3] tsei[2] pi[4] yao[4] chin[4] chiao.[3]

1817

Though thieves infest the streets, if they have no stolen goods, not one of them can be convicted.

强 盜 沿 街 走。無 贓 不 定 罪
Ch'iang[2] tao[4] yen[2] chieh[1] tsou,[4] wu[2] tsang[1] pu[4] ting[4] tsui.[4]

1818

Gambling is the source of robbery.

賭 者 盜 之 源
Tu[3] chê[2] tao[4] chih[1] yüan.[2]

(9) VARIOUS.

1819

Sweet as a biscuit is a damsel of sixteen;
But her loins are girded with a death-dealing blade.
Notwithstanding we see not men's heads dropping off,
Yet, darkly, in the marrow, her havoc is made.

二 八 佳 人 體 似 酥
Erh[4] pa[1] chia[1] jên[2] t'i[3] ssŭ[4] su[1];
腰 間 仗 劍 斬 凡 夫
Yao[1] chien[1] chang[4] chien[4] chan[3] fan[2] fu.[1]
雖 然 不 見 人 頭 落
Sui[1] jan[2] pu[4] chien[4] jên[2] t'ou[2] lo,[4]
暗 裡 催 人 骨 髓 枯
An[4] li[3] ts'ui[1] jên[2] ku[3] sui[3] k'u.[1]

NOTE.—I have purposely given a free translation of this proverb; the moral of it is good; even the original is not plainer than many of the proverbs of Solomon, and it closely resembles that one found in Proverbs, 7: 26.

1820

Only dispense with your face,
You'll do all evil with grace.

把 臉 一 劈。百 事 大 吉
Pa[3] lien[3] yi[1] p'i,[1] pai[3] shih[4] ta[4] chi.[2]

1821

He who whores and gambles till he wastes his fortune,
When his purse is empty must come to a stop.

嫖 賭 家 財 盡。囊 空 自 然 休
P'iao[2] tu[3] chia[1] ts'ai[2] chin,[4] nang[2] k'ung[1] tzŭ[4] jan[2] hsiu.[1]

1822

Leisure breeds lasciviousness.

逸 則 思 淫
I[4] tsê[2] ssŭ[1] yin.[2]

1823

Water once spilt cannot be gathered up again; passions once indulged cannot be restrained.

水 一 傾 則 不 可 覆
Shui[3] yi[1] ch'ing[1] tsê[2] pu[4] k'o[3] fu[2];
性 一 縱 則 不 可 反
hsing[4] yi[1] tsung[4] tsê[2] pu[4] k'o[3] fan.[3]

1824

Vice cannot be concealed. *Lit.:* An ugly daughter-in-law cannot conceal that fact from her mother-in-law.

醜 媳 婦 難 免 不 見 公 婆 的 面
Ch'ou[3] hsi[2] fu[4] nan[2] mien[3] pu[4] chien[4] kung[1] p'o[2] ti[1] mien.[4]

1825

I look indifferently at you, as at a crab, wondering how long you will be able to carry on your perverse practices.

但 將 冷 眼 覷 螃 蟹
Tan[4] chiang[1] lêng[3] yen[3] kuan[1] p'ang[2] 'hai,[3]
看 你 橫 行 到 幾 時
k'an[4] ni[3] 'hêng[4] hsing[2] tao[4] chi[3] shih.[2]

1826

Depraved conduct. *Lit.:* A wry-mouthed man blows a trumpet with deflected breath.

歪 嘴 吹 喇 叭 斜 氣
Wai[1] tsui[3] ch'ui[1] la[3] pa[1] hsieh[2] ch'i.[4]

1827

Accidental transgression is called error; wilful transgression, sin.

偶 然 犯 事 叫 做 過
Ou[3] jan[2] fan[4] shih[4] chiao[4] tso[4] kuo[4];
立 心 犯 法 叫 做 惡
li[4] hsin[1] fan[4] fa[3] chiao[4] tso[4] o.[4]

1828

What is done ignorantly is not sin.

不 知 者 不 爲 罪
Pu[4] chih[1] chê[2] pu[4] wei[2] tsui.[4]

1829

Men may not be one day without employment.

人 不 可 一 日 無 業

Jĕn^{2} pu^{4} k'o^{3} yi^{1} jih^{4} wu^{2} yeh.^{4}

1830

He who will not work shall not eat.

停 手 就 停 口

T'ing^{2} shou^{3} chiu^{4} t'ing^{2} k'ou.^{3}

NOTE.—"This we commanded you, that if any would not work, neither should he eat." 1 Thess. 3: 10.

CHAPTER V.

VIRTUE AND VICE.

1831

Mercy is the root and core;
Opportunity the door.

慈悲爲本。方便爲門
Tz'ŭ[2] pei[1] wei[2] pên[3]; fang[1] pien[4] wei[2] mên.[2]

1832

To act upright is the *rôle*,
Of every god, and human soul.

正直爲人。正直爲神
Chêng[4] chih[2] wei[2] jên,[2] chêng[4] chih[2] wei[2] shên.[2]

1833

They prosper who on virtue's aid depend;
Who trust in vice reach an untimely end.

恃德者昌。恃逆者亡
Ssŭ[4] tê[2] chê[2] ch'ang[1]; ssŭ[4] ni[4] chê[2] wang.[2]

1834

Following virtue is an ascent steep;
Following vice a precipitous leap.

從善如登。從惡如崩
Ts'ung[1] shan[4] ju[2] têng[1]: ts'ung[1] o[4] ju[2] pêng.[1]

1835

It is a little thing to starve to death; it is a serious matter to lose one's virtue.

餓死的事小。失節的事大
O[4] ssŭ[3] ti[1] shih[4] hsiao[3]; shih[1] chieh[2] ti[1] shih[4] ta.[4]

1836

Hold benevolence and righteousness important, and death, in comparison, light.

重仁義。輕死亡
Chung[4] jên[2] i,[4] ch'ing[1] ssŭ[3] wang.[2]

1837

Better die than turn your back on Reason.

寧 死 不 可 背 理
Ning^{2} ssŭ^{3} pu^{4} k'o^{3} pei^{4} li.^{3}

1838

Benevolence, Righteousness, Propriety, Wisdom, and Fidelity, are the principles which ought to be followed.

仁 義 禮 智 信。理 所 當 遵
Jên^{2} i^{4} li^{3} chih^{4} hsin,^{4} li^{3} so^{3} tang^{1} tsun.^{1}

1839

Let there be plenty of food and clothing, and propriety and righteousness will flourish.

衣 食 足 而 後 禮 義 興
I^{1} shih^{2} tsu^{2} êrh^{2} 'hou^{4} li^{3} i^{4} hsing.^{1}

1840

Accept your destiny; do your duty; be satisfied with your position; and obey the voice of Heaven.

守 命。安 分。順 時。聽 天
Shou^{3} ming^{4}; an^{1} fên^{1}; shun^{4} shih^{2}; t'ing^{1} t'ien.^{1}

1841

Men must set their minds on being honest and straightforward.

居 身 務 期 質 樸
Chu^{1} shên^{1} wu^{4} ch'i^{1} chih^{2} p'u.^{1}

1842

Fear not when men speak evil of you; fear lest you should do evil.

不 怕 說 壞 了。就 怕 做 壞 了
Pu^{4} p'a^{4} shuo^{1} 'huai^{4} liao^{3}; chiu^{4} p'a^{4} tso^{4} 'huai^{4} liao.^{3}

1843

In our actions we should accord with the will of Heaven; in our words we should consult the feelings of men.

作 事 須 循 天 理
Tso[4] shih[4] hsü[1] hsün[2] t'ien[1] li[3];
出 言 要 順 人 心
ch'u[1] yen[2] yao[4] shun[4] jên[2] hsin.[1]

1844

Truth must always be true, and falsehood false.

眞 的 假 不 得。假 的 眞 不 得
Chên[1] ti[1] chia[3] pu[4] tê,[2] chia[3] ti[1] chên[1] pu[4] tê.[2]

1845

Virtue practised to be seen is not real virtue; vice which fears to be seen is real vice.

善 欲 人 見 不 是 眞 善
Shan[4] yü[4] jên[2] chien[4] pu[4] shih[4] chên[1] shan[4];
惡 恐 人 知 便 是 大 惡
O[4] k'ung[3] jên[2] chih[1] pien[4] shih[4] ta[4] o.[4]

1846

Better be upright and want, than wicked and have superabundance.

寧 可 正 而 不 足 不 可 邪 而 有 餘
Ning[2] k'o[3] chêng[4] êrh[2] pu[4] tsu,[2] pu[4] k'o[3] hsieh[2] êrh[2] yu[3] yü.[2]

1847

Never lose virtue, nor promote vice.

善 不 可 失。惡 不 可 長
Shan[4] pu[4] k'o[3] shih[1], o[4] pu[4] k'o[3] chang.[3]

1848

All vice avoid, all virtue follow.

諸 惡 莫 作。衆 善 奉 行
Chu[1] o[4] mo[4] tso,[4] chung[4] shan[4] fêng[4] hsing.[2]

1849

Virtue is the foundation of happiness, vice the presage of misery.

善 乃 福 之 基。惡 乃 禍 之 兆
Shan[4] nai[3] fu[2] chih[1] chi[1]; o[4] nai[3] huo[4] chih[1] chao.[4]

CHAPTER VI.

VIRTUES.—(1) CONCESSION AND FORBEARANCE.

1850

Forbearance is a noble word!
Above its head behold a sword.
Whoe'er in this is like *Chang Kung*
Must happy be and never bored.

忍 字 高 忍 字 高
Jên[3] tzŭ[4] kao[1] jên[3] tzŭ[4] kao[1]!
忍 字 頭 上 一 把 刀
Jên[3] tzŭ[4] t'ou[2] shang[4] yi[1] pa[3] tao.[1]
爲 人 能 效 張 公 忍
Wei[2] jên[2] nêng[2] hsiao[4] Chang[1] Kung[1] jên,[3]
自 然 快 活 無 煩 惱
Tzŭ[4] jan[2] k'uai[4] 'huo[2] wu[2] fan[2] nao.[3]

NOTE.—*Chang Kung* was a certain superior man noted for writing out one hundred instances of the application of the word "Forbearance," as well as for his own exemplification of its meaning.

1851

Forbear! a snow mountain though ten thousand *chang* high,
Melts into a river soon as the sun's in the sky.

任 他 雪 山 高 萬 丈
Jên[4] t'a[1] hsüeh[3] shan[1] kao[1] wan[4] chang,[4]
太 陽 一 出 化 長 江
T'ai[4] yang[2] yi[1] ch'u[1] 'hua[4] ch'ang[2] chiang.[1]

NOTE.—One *Chang* is equal to 10 Chinese feet, or to 11 feet 9 inches English. *Kao wan chang*, however, is a general term for any lofty height. An inscription at the front of the principal peak of the *Wu-tang shan* informs the visitor that it is *Wan chang kao*.

1852

Imitate *Chang Kung*, who wrote so much on Forbearance.

效 張 公 多 書 忍 字
Hsiao[4] Chang[1] Kung[1] to[1] shu[1] jên[3] tzŭ.[4]

1853

Forbearance under a slight provocation, may save one a hundred days' trouble.

忍 得 一 時 之 氣
Jên[3] tê[2] yi[1] shih[2] chih[1] ch'i,[4]
免 得 百 日 之 憂
mien[3] tê[2] pai[3] jih[4] chih[1] yu.[1]

1854

A moment's want of forbearance may prove a life-long regret.

少 間 弗 忍 終 身 之 羞
Shao[3] chien[1] fu[2] jên[3] chung[1] shên[1] chih[1] hsiu.[1]

1855

Endure provocation, repress wrath, forgive an offence, and yield a point.

忍 一 句。息 一 怒
Jên[3] yi[1] chü,[4] hsi[2] yi[1] nu,[4]
饒 一 着 退 一 步
jao[2] yi[1] cho,[2] t'ui[4] yi[1] pu.[4]

1856

When it is proper to forbear, forbear.

得 忍 且 忍。得 耐 且 耐
Tê[2] jên[3] ch'ieh[3] jên,[3] tê[2] nai[4] ch'ieh[3] nai.[4]

1857

Want of forbearance causes small offences to become great.

不 忍 不 耐。小 事 成 大
Pu[4] jên[3] pu[4] nai,[4] hsiao[3] shih[4] ch'êng[2] ta.[4]

1858

The very word "Forbearance" is precious in a house.

忍 字 家 中 寶
Jên[3] tzŭ[4] chia[1] chung[1] pao.[3]

1859

Without forbearance you will be in trouble at once; think twice and you will have nought to fear for a hundred years.

不 忍 一 時 有 禍 三 思 百 歲 無 妨
Pu⁴ jên³ yi¹ shih² yu³ huo⁴; san¹ ssŭ¹ pai³ sui⁴ wu² fang.¹

1860

Throw off restraint, indulge fits of passion,—and suffer loss; have a forbearing thoughtful mind,—and avoid sorrow.

恣 意 發 狂 有 失 有 心 忍 耐 無 憂
Tzu¹ i⁴ fa¹ k'uang² yu³ shih¹: yu³ hsin¹ jên³ nai⁴ wu² yu.¹

1861

Whoever is willing to suffer, covets not another's advantage.

吃 虧 是 不 佔 便 宜
Ch'ih¹ k'uei¹ shih⁴ pu⁴ chan⁴ pien⁴ i.²

1862

To show mercy is reckoned man's duty; to win is reckoned man's ingenuity.

饒 人 算 人 之 本
Jao² jên² suan⁴ jên² chih¹ pên³;
輸 人 算 人 之 機
Shu¹ jên² suan⁴ jên² chih¹ chi.¹

1863

Lifelong concession of road and dyke; neither loses a hundred paces, nor a single plot.

終 身 讓 路 不 枉 百 步
Chung¹ shên¹ jang⁴ lu⁴ pu⁴ wang³ pai³ pu⁴;
終 身 讓 畔 不 失 一 段
chung¹ shên¹ jang⁴ pan⁴ pu⁴ shih¹ yi¹ tuan.⁴

1864

He will neither concede on the road nor at a feast.

行 不 讓 路 坐 不 讓 席
Hsing² pu⁴ jang⁴ lu,⁴ tso⁴ pu⁴ jang⁴ hsi.²

1865

You may walk your horse over a general's or a premier's neck; and pole your boat in the belly of a duke or marquis.

將 相 項 頭 趕 走 馬
Chiang[1] hsiang[4] hsiang[4] t'ou[2] k'an[1] tsou[4] ma[3];
公 侯 肚 裡 好 撐 船
Kung[1] 'hou[2] tu[3] li[3] 'hao[3] chang[4] ch'uan.[2]

NOTE.—This strange proverb is intended to express the boundless generosity and forbearance of the gentlemen mentioned.

1866

Affect a little indistinctness, rather than insist upon absolute correctness.

放 糢 糊 些 不 可 頂 眞
Fang[4] mo[1] 'hu[2] hsieh,[1] pu[4] k'o[3] ting[3] chên.[1]

1867

Here on earth it is noble to yield even one step; and it is happiness to treat men with even a little generosity.

處 世 讓 一 步 爲 高
Ch'u[3] shih[4] jang[4] yi[1] pu[4] wei[2] kao[1];
待 人 寬 一 分 是 福
tai[4] jên[2] k'uan[1] yi[1] fên[1] shih[4] fu.[2]

1868

One may give way to another, and bear with his bluster; not from weakness but for self-control.

讓 人 非 我 弱。守 己 任 他 强
Jang[4] jên[2] fei[1] wo[3] jo,[4] shou[3] chi[3] jên[4] t'a[1] ch'iang.[2]

1869

I yield not for fear, but because I'm not fool enough to risk imprisonment.

饒 人 非 我 弱。癡 漢 入 牢 門
Jao[2] jên[2] fei[1] wo[3] jo,[4] ch'ih[2] 'han[4] ju[4] lao[2] mên.[2]

(2) CONTENTMENT.

1870

With enough to eat three times a day you must always be content;
And down with your sail when a steady wind has long time kept it bent.

飽 餐 三 飯 常 知 足
Pao³ ts'an¹ san¹ fan⁴ ch'ang² chih¹ tsou²;
得 一 帆 風 便 可 收
Tê² yi¹ fan¹ fêng¹ pien⁴ k'o³ shou.¹

1871

A constantly contented mind
Free from disgrace you'll always find.

知 足 常 足 終 身 不 辱
Chih¹ tsu² ch'ang² tsu,² chung¹ shên¹ pu⁴ ju.⁴

1872

Having obtained your wish be content.

得 意 不 可 再 往
Tê² i⁴ pu⁴ k'o³ tsai⁴ wang.³

8873

Be content with what is sufficient to pass over the present time.

人 生 得 過 隨 時 過
Jên² shêng¹ tê² kuo⁴ sui² shih² kuo.⁴

1874

Compared with superiors I have less, but compared with inferiors I have more.

比 上 不 足。比 下 有 餘
Pi³ shang⁴ pu⁴ tsu,² pi³ hsia⁴ yu³ yü.²

1875

Be content with whatever you have.

得 過 且 過
Tê² kuo⁴ ch'ieh³ kuo.⁴

(3) FILIAL PIETY.

1876

First of virtues, as all books confess,
Filial piety and righteousness.

千 經 萬 典。孝 義 爲 先
Ch'ien[1] chin[1] wan[4] tien,[3] hsiao[4] i[4] wei[2] hsien.[1]

1877

Of a myriad virtues filial piety is the first.

萬 善 孝 爲 先
Wan[4] shan[4] hsiao[4] wei[2] hsien.[1]

1878

Of a myriad vices fornication is the chief; of a hundred virtues, filial piety is the first.

萬 惡 淫 爲 首。百 行 孝 爲 先
Wan[4] o[4] yin[2] wei[2] shou[3]; pai[3] hsing[2] hsiao[4] wei[2] hsien.[1]

1879

Filial piety moves heaven and earth.

孝 心 感 動 天 合 地
Hsiao[4] hsin[1] kan[2] tung[4] t'ien[1] ho[2] ti[4].

1880

A filial son is the joy of his father.

子 孝 父 心 寬
Tzŭ[3] hsiao[4] fu[4] hsin[1] kuan.[1]

1881

One unfilial son involves nine others in ruin.

一 子 不 孝 九 子 皆 滅
Yi[1] tzŭ[3] pu[4] hsiao[4] chiu[3] tzŭ[3] chieh[1] mieh.[4]

1882

When the son lacks dutifulness, the daughter-in-law lacks filial piety.

兒 不 賢 媳 不 孝
Erh[2] pu[4] hsien[2] hsi[2] pu[4] hsiao.[4]

(4) GENEROSITY AND KINDNESS.

1883

Who constantly gives, does always possess;
His riches and honours never grow less.

常捨常有富貴長久
Ch'ang^{2} shê^{3} ch'ang^{2} yu^{3}; fu^{4} kuei^{4} ch'ang^{2} chiu^{3}

NOTE.—"There is that scattereth, and yet increaseth." Prov. 11: 24.

1884

Instruction impart, men's vices to correct:
And give of your money, their good to effect.

垂訓以格人非
Ch'ui^{2} hsün^{4} i^{3} ko^{2} jên^{2} fei^{1};
捐資以成人美
Sun^{3} tzŭ^{1} i^{3} ch'êng^{2} jên^{2} mei.^{3}

1885

Always leave some way of escape to the erring.

萬事留一線之路
Wan^{4} shih^{4} liu^{2} yi^{1} hsien^{4} chih^{1} lu.^{4}

1886

To call up a breeze that all may be cooled.

喚起風來大家涼
'Huan^{4} ch'i^{3} fêng^{1} lai^{2} ta^{4} chia^{1} liang.^{2}

1887

For one good deed to forget a hundred bad ones.

見人一善。忘其百非
Chien^{4} jên^{2} yi^{1} shan,^{4} wang^{4} ch'i^{2} pai^{3} fei.^{1}

1888

To conduct a blind man over a bridge.

牽瞎子過橋
Ch'ien^{1} hsia^{2} tzŭ^{3} kuo^{4} ch'iao.^{2}

1889

To stint one's-self and treat others generously.

刻苦自己。厚待別人
K'o^{1} k'u^{3} tzŭ^{4} chi,^{3} 'hou^{4} tai^{4} pieh^{2} jên.^{2}

1890

A star, however willing, cannot help the moon.

有 星 不 能 照 月
Yu[3] hsing[1] pu[4] nêng[2] chao[4] yueh.[4]

NOTE.—In this proverb there is a play on the word 星 *hsing*, 'star,' which is almost identical in sound with 心 *hsin*, 'heart.'

1891

To light one's lantern for another man.

打 燈 籠 照 別 人
Ta[3] têng[1] lung[2] chao[4] pieh[2] jên.[2]

1892

Look not on the gilt face, but on Buddha's face.

不 看 金 面 看 佛 面
Pu[4] k'an[4] chin[1] mien[4] k'an[4] Fu[2] mien.[4]

NOTE.—Here the "gilt face" represents any offender, "Buddha's face" any intercessor; and the request is that for the intercessor's sake the offender may be forgiven.

1893

"Help men in their necessities, and rescue them from danger."

濟 人 之 急 救 人 之 危
Chi[4] jên[2] chih[1] chi,[2] chiu[4] jên[2] chih[1] wei.[2]

1894

It is only kindness, and not severity, which can impress at the distance of a thousand miles.

只 有 千 里 人 情
Chih[3] yu[3] ch'ien[1] li[3] jên[2] ch'ing,[2]
沒 有 千 里 威 風
mu[2] yu[3] ch'ien[1] li[3] wei[1] fêng.[1]

1895

Better not do kindnesses at all, than do them in the hope of recompense.

施 恩 莫 望 報。望 報 莫 施 恩
Shih[1] ên[1] mo[4] wang[4] pao,[4] wang[4] pao[4] mo[4] shih[1] ên.[1]

1896

Do continually acts of kindness; perform every sort of secret virtue.

行 時 時 之 方 便
Hsing^{2} shih^{2} shih^{2} chih^{1} fang^{1} pien^{4};
作 種 種 之 陰 功
tso^{4} chung^{4} chung^{4} chih^{1} yin^{1} kung.^{1}

1897

To row with the stream in doing a favour.
順 水 推 舟 做 人 情
Shun^{4} shui^{3} t'ui^{1} chou^{1} tso^{4} jên^{2} ch'ing.^{2}

NOTE.—For instance,—to give wine to one who is fond of it, or books to one fond of study.

1898

Kindness is greater than law.
人 情 大 過 王 法
Jên^{2} ch'ing^{2} ta^{4} kuo^{4} wang^{2} fa.^{3}

1899

Men must be treated with great generosity.
待 人 須 當 量 大
Tai^{4} jên^{2} hsü^{1} tang^{1} liang^{2} ta.^{4}

(5) GRATITUDE.

1900

Fed on the king's soil, recompense the king's favour.
吃 王 水 土 報 王 恩
Ch'ih^{1} wang^{2} shui^{3} t'u^{3} pao^{4} wang^{2} ên.^{1}

1901

Enjoying the king's dignities and emoluments, recompense the king's favour.
食 王 爵 祿 報 王 恩
Shih^{2} wang^{2} chüeh^{2} lu^{4} pao^{4} wang^{2} ên.^{1}

1902

He who is grateful has nothing to blush for.
心 不 負 人 面 無 慚 色
Hsin^{1} pu^{4} fu^{4} jên^{2} mien^{4} wu^{2} ts'an^{2} sê.^{4}

1903

Thankful for small mercies. *Lit.*: For the favour of a drop of water, pay back a gushing fountain.

得 人 點 水 之 恩
Tê[2] jên[2] tien[3] shui[3] chih[1] ên,[1]
須 當 湧 泉 之 報
hsü[1] tang[1] yung[3] ch'ien[2] chih[1] pao.[4]

1904

If you share a man's wealth, try to lessen his misfortunes.

得 人 錢 財。與 人 消 災
Tê[2] jên[2] ch'ien[2] ts'ai,[2] yü[3] jên[2] hsiao[1] tsai.[1]

1905

Better that others be ungrateful to me, than that I should be so to others.

寧 可 負 我。切 莫 負 人
Ning[2] k'o[3] fu[4] wo,[3] ch'ieh[4] mo[4] fu[4] jên.[2]

1906

Lambs have the grace to suck kneeling; and young crows return part of their food to their parents.

羊 有 跪 乳 之 恩
Yang[2] yu[3] kuei[4] ju[3] chih[1] ên[1];
鴉 有 反 哺 之 義
ya[1] yu[3] fan[3] fu[1] chih[1] i.[4]

1907

As your duty is, when the cultivated fields have yielded their increase, and you are fed and warmed, give thanks to Heaven.

隨 分 耕 鋤 收 地 利
Sui[2] fên[1] kêng[1] ch'u[2] shou[1] ti[4] li,[4]
他 時 飽 煖 謝 蒼 天
t'a[1] shih[2] pao[3] nuan[3] hsieh[4] ts'ang[1] t'ien.[1]

1908

Be forgetful of favours given; be mindful of blessings received.

施 惠 勿 念。受 恩 莫 忘
Shih[1] 'hui[4] wu[4] nien[4]; shou[3] ên[1] mo[4] wang.[4]

1909

It is unmanly to be ungrateful for favours received.

知 恩 不 報。非 爲 人 也
Chih[1] ên[1] pu[4] pao[4] fei[1] wei[2] jên[2] yeh.[3]

1610

He is a brute who forgets favours received, and turns his back on righteousness.

忘 恩 背 義。禽 獸 之 徒
Wang[4] ên[1] pei[4] i,[4] ch'in[2] shou[4] chih[1] t'u.[2]

1911

He who eats another's food, and receives another's favour, is tender in speaking of and dealing with him.

吃 人 的 口 軟。得 人 的 手 軟
Ch'ih[1] jên[2] ti[1] k'ou[3] juan,[3] tê[2] jên[2] ti[1] shou[3] juan.[3]

1912

To return hate for kindness.

恩 將 仇 報
En[1] chiang[1] ch'ou[2] pao.[4]

1913

Over a bowl of congee or rice, one should remember the trouble it has cost to supply it.

一 粥 一 飯 當 思 來 處 不 易
Yi[1] chou[1] yi[1] fan[4] tang[1] ssŭ[1] lai[2] ch'u[4] pu[4] i.[4]

1914

He who is ungrateful for favours received is no superior man.

受 恩 不 報 非 君 子
Shou[4] ên[1] pu[4] pao[4] fei[1] chün[1] tzŭ.[3]

1915

When you put on your clothes, remember the weaver's labour;

When you take your daily food, remember the husbandman's trouble.

身 披 一 縷 常 思 織 女 之 勞
Shên[1] p'ei[1] yi[1] lü[4] ch'ang[2] ssŭ[1] chih[1] nü[2] chih[1] lao[2];
日 食 三 餐 每 念 農 夫 之 苦
jih[4] shih[2] san[1] ts'an[1] mei[3] nien[4] nung[2] fu[1] chih[1] k'u.[3]

1916

He who is grateful for favours received, will be filial as a son and loyal as a minister.

受 人 恩 而 不 忍 負 者
Shou⁴ jên² ên¹ êrh² pu⁴ jên³ fu⁴ chê.²
爲 子 必 孝。爲 臣 必 忠
wei² tzŭ³ pi⁴ hsiao⁴ wei² ch'ên² pi⁴ chung.¹

1917

When you drink from the stream, remember the spring.

飲 水 思 源
Yin³ shui³ ssŭ¹ yüan.²

1918

Eating bamboo-sprouts, remember the planter of the bamboos.

食 笋 須 記 栽 竹 人
Shih² sun³ hsü¹ chi⁴ tsai¹ chu² jên.²

SECTION XV.—ON PRUDENCE.

CHAPTER I.

CAUTION.

1919

Who turns him round to reinspect,
Shall nothing lose through his neglect.

回 頭 再 看。不 得 失 散
'Hui² t'ou² tsai⁴ k'an,⁴ pu⁴ tê² shih¹ san.⁴

1920

Each must take care of his coat and hat;
Caution is needful, be sure of that.

各 照 衣 帽。小 心 爲 要
Ko⁴ chao⁴ i¹ mao⁴: hsiao³ hsin¹ wei² yao.⁴

1921

Who carefully looks both behind and before,
Of food and of clothes will have always good store.

照 前 照 後。衣 食 常 穀
Chao⁴ ch'ien² chao⁴ 'hou,⁴ i¹ shih² ch'ang² kou.⁴

1922

You must be clever in mind, and clownish outside;
Make too much of your wisdom, woes will you betide.

內 要 伶 俐 外 要 癡 呆
Nei⁴ yao⁴ ling² li⁴ wai⁴ yao⁴ ch'ih² tai¹;
聰 明 逞 盡 惹 禍 招 災
Ts'ung¹ ming² ch'êng³ chin⁴ jê³ 'huo⁴ chao¹ tsai.¹

1923

For one bad move, if you're to blame,
Be sure that you will lose the game.

下 錯 一 步。滿 盤 都 輸
Hsia⁴ ts'o⁴ yi¹ pu,⁴ man⁴ p'an² tu¹ shu.¹

1924

Neither take poison, nor break law.

毒人的莫吃。犯法的莫做
Tu² jên² ti¹ mo⁴ ch'ih,¹ fan⁴ fa³ ti¹ mo⁴ tso.⁴

1925

Never do what you don't want to be known.

若要人不知。除非己莫爲
Jo⁴ yao⁴ jên² pu⁴ chih,¹ ch'u² fei¹ chi³ mo⁴ wei.²

1926

State all conditions first.

醜話說在先
Ch'ou³ 'hua⁴ shuo¹ tsai⁴ hsien.¹

1927

Beware of winds and waves by day, of thieves by night.

日防風浪之險
Jih⁴ fang² fêng¹ lang⁴ chih¹ hsien,³
夜防盜賊之憂
yeh⁴ fang² tao⁴ tsei² chih¹ yu.¹

1928

Avoid suspicion. *Lit.:* Do not lace your boots in a melon field, nor adjust your hat under a plum tree.

瓜田不納履。李下不整冠
Kua¹ t'ien² pu⁴ na⁴ li,³ li⁴ hsia⁴ pu⁴ chêng³ kuan.¹

1929

The same. *Lit.:* In a melon field and under a plum tree avoid suspicion.

瓜田李下。各避嫌疑
Kua¹ t'ien² li⁴ hsia⁴ ko⁴ pi⁴ hsien² i.²

1930

Be as careful as if you were entering a battle, or crossing a bridge.

念念有如臨敵日
Nien⁴ nien⁴ yu³ ju² lin² ti² jih,⁴
心心常似過橋時
hsin¹ hsin¹ ch'ang² ssŭ⁴ kuo⁴ ch'iao² shih,²

1931

When you know there are tigers on the hills, don't go there.

明 知 山 有 虎。莫 向 虎 山 行
Ming² chih¹ shan¹ yu³ ʻhu,³ mo⁴ hsiang⁴ ʻhu³ shan¹ hsing.²

1932

In a narrow passage be prepared for danger.

路 逢 狹 處 須 防 劍
Lu⁴ fêng² hsia² chʻu⁴ hsü¹ fang² chien.⁴

1933

Always be provided against danger and rebellion.

安 不 可 忘 危。治 不 可 忘 亂
An¹ pu⁴ kʻo³ wang⁴ wei,² chih³ pu⁴ kʻo³ wang⁴ lan.⁴

1934

In eating, avoid choking; in walking, avoid stumbling.

吃 飯 防 哽。行 路 防 跌
Chʻih¹ fan⁴ fang² kêng,³ hsing² lu⁴ fang² tieh.²

1935

Proceed cautiously. *Lit.:* Take a step, drive a pile.

走 一 步 打 个 樁
Tsou⁴ yi¹ pu,⁴ ta³ ko⁴ chuang.¹

1936

Look not on temptation, and your mind will be at rest.

不 見 所 欲 使 心 不 亂
Pu⁴ chien⁴ so³ yü⁴ shih⁴ hsin¹ pu⁴ lan.⁴

1937

One who acts cautiously may go anywhere; one who does not, will always be suffering.

小 心 天 下 去 得
Hsiao³ hsin¹ tʻien¹ hsia⁴ chʻü⁴ tê²;
大 意 百 事 吃 虧
ta⁴ i⁴ pai³ shih⁴ chʻih¹ kʻuei.¹

1938

To act the part of one deaf and dumb.

裝 聾 作 啞
Chuang¹ lung² tso⁴ ya.³

NOTE.—That is for fear of becoming involved in danger or crime.

1939

Over cautious. *Lit.:* To wear strings on a felt hat.

戴 毡 帽 安 繩
Tai[4] chan[1] mao[4] an[1] shêng.[2]

1940

If you use a walking stick you will not fall; if you take counsel you will not err.

有 拐 棍 兒 不 跌 倒
Yu[3] kuai[3] kun[4] êrh[2] pu[4] tieh[2] tao[3];
有 商 量 兒 不 失 錯
yu[3] shang[1] liang[2] êrh[2] pu[4] shih[1] ts'o.[4]

1941

A fall hurts not those who fly low.

飛 不 高 跌 不 傷
Fei[1] pu[4] kao[1] tieh[2] pu[4] shang.[1]

1942

Partition walls have ears; and there are listeners under the window.

隔 墻 須 有 耳。 窓 外 豈 無 人
Ko[2] ch'iang[2] hsü[1] yü[3] êrh[3]; ch'uang[1] wai[4] ch'i[3] wu[2] jên.[2]

1943

When free from trouble be on your guard; when trouble comes don't get excited.

無 事 時 要 提 防
Wu[2] shih[4] shih[2] yao[4] t'i[2] fang[2];
有 事 時 要 鎮 定
yu[3] shih[4] shih[2] yao[4] chên[4] ting.[4]

1944

Diligence is an inestimable treasure, and prudence a defensive charm.

勤 爲 無 價 之 寶
Ch'in[2] wei[2] wu[2] chia[4] chih[1] pao,[3]
愼 是 護 身 之 符
shên[4] shih[4] 'hu[4] shên[1] chih[1] fu.[2]

1945

If there is no one at home, don't leave clothes before the fire to dry; and drying clothes be careful lest a sash may catch the flame.

房裡無人莫烘衣
Fang² li³ wu² jên² mo⁴ ʻhung¹ i¹;
烘衣猶恐帶頭垂
ʻhung¹ i¹ yu² kʻung³ tai⁴ tʻou² chʻui.²

1946

Don't carry a candle near inflammable things; and when you've blown a lamp out, watch the flying sparks.

執燭過防光燥物
Chih² chu² kuo⁴ fang² kuang¹ tsao⁴ wu⁴;
吹燈要看火星飛
chʻui¹ têng¹ yao⁴ kʻan⁴ ʻhuo³ hsing¹ fei.¹

1947

Though a thousand things may claim attention in your household, never go to bed without a look at the kitchen.

家中縱有千般事
Chia¹ chung¹ tsung⁴ yu³ chʻien¹ pan¹ shih,⁴
臨睡厨房走一回
lin² shui⁴ chʻu² fang² tsou⁴ yi¹ ʻhui.²

1948

He comes publicly, and goes openly.

來得明。去得白
Lai² tê² ming,² chʻü⁴ tê² pai.²

1949

When you travel by boat, be prepared for a duck.

行船辦落水之計
Hsing² chʻuan² pan⁴ lo⁴ shui³ chih¹ chi.⁴

1950

One wrong thought may cause a life-long regret.

一念之差。終身之悔
Yi¹ nien⁴ chih¹ chʻa,¹ chung¹ shên¹ chih¹ ʻhui.³

1951

Deviate an inch, and lose a thousand miles.

差之毫釐失之千里

Ch'a[1] chih[1] 'hao[2] li,[2] shih[1] chih[1] ch'ien[1] li.[3]

1952

Though the wind has fallen the waves have not yet settled.

風平浪未靜

F'êng[1] p'ing[2] lang[4] wei[4] ching.[4]

1953

"A good memory is not equal to bad ink."

廣記不如淡墨

Kuang[3] chi[4] pu[4] ju[2] tan[4] mo[4];

1954

Men fear a slip of their pens, women a slip of their morals.

男怕輸筆。女怕輸身

Nan[2] p'a[4] shu[1] pi,[3] nü[2] p'a[4] shu[1] shên.[1]

1955

Rather fear that you should not prove an adept, than that you should lack employment.

不怕人不請。就怕藝不眞

Pu[4] p'a[4] jên[2] pu[4] ch'ing,[3] chiu[4] p'a[4] i[4] pu[4] chên.[1]

CHAPTER II.

DISCRETION.

——— 1956 ———

No sailor by trade,—
Be of boat-hooks afraid.

不 是 撐 船 手。休 拏 竹 篙 頭
Pu⁴ shih⁴ chang⁴ ch'uan² shou,³ hsiu¹ na² chu² kao¹ t'ou.²

——— 1957 ———

Be only to superior men your wants confessed;
And if you succour, succour only the distressed.

求 人 須 求 大 丈 夫
Ch'iu² jên² hsü¹ ch'iu² ta⁴ chang⁴ fu¹;
濟 人 須 濟 急 時 無
Chi⁴ jên² hsü¹ chi⁴ chi² shih² wu.²

——— 1958 ———

Hope little from the yet to you unseen;
Care little for what has already been.

未 來 休 指 望。過 去 莫 思 量
Wei⁴ lai² hsiu¹ chih³ wang⁴; kuo⁴ ch'ü⁴ mo⁴ ssü¹ liang.²

——— 1959 ———

Never ask a family whether things are gay or sad;
For all such information from their faces may be had.

入 門 休 問 榮 枯 事
Ju⁴ mên² hsiu¹ wên⁴ yung² k'u¹ shih⁴;
觀 兒 容 顏 便 得 知
Kuan¹ chien⁴ yung² yen² pien⁴ tê² chih.¹

——— 1960 ———

Never open your lips when to speak is in vain;
Nor let other folk's business embarrass your brain.

無 益 語 言 休 着 口
Wu² i⁴ yü³ yen² hsiu¹ cho² k'ou³;
不 干 己 事 少 當 頭
Pu⁴ kan¹ chi³ shih⁴ shao³ tang¹ t'ou.²

1961

Talk to those who can understand, and give to those who need.

說 話 說 與 知 音。送 飯 送 與 飢 人
Shuo[1] ʻhua[4] shuo[1] yü[3] chih[1] yin,[1] sung[4] fan[4] sung[4] yü[3] chi[1] jên.[2]

1962

Suit self to circumstances.

見 景 生 情
Chien[4] ching[3] shêng[1] chʻing.[2]

1963

If your strength be small, don't carry heavy burdens; if your words be worthless, don't give advice.

力 微 休 負 重。言 輕 莫 勸 人
Li[4] wei[1] hsiu[1] fu[4] chung[4]; yen[2] chʻing[1] mo[4] chʻüan[4] jên.[2]

1964

If you are poor, keep out of the crowd; if unfortunate, don't seek a relation.

無 錢 休 入 衆。遭 難 莫 尋 親
Wu[2] chʻien[2] hsiu[1] ju[4] chung[4]; tsao[1] nan[2] mo[4] hsin[2] chʻin.[1]

1965

Avoid fierce men, and strong wine.

人 狠 不 攙。酒 狠 不 吃
Jên[2] ʻhên[3] pu[4] chʻan,[1] chiu[3] ʻhên[3] pu[4] chʻih.[1]

1966

Do not trust in an excessive show of honesty; and beware of an excessive show of kindness.

莫 信 直 中 直。須 防 仁 不 仁
Mo[4] hsin[4] chih[2] chung[1] chih[2]; hsü[1] fang[2] jên[2] pu[4] jên.[2]

1967

Do not say what you see; do not know what you are asked; do not meddle with other folk's business; and if you have nothing to do, quickly return home.

見 事 莫 說。問 事 不 知
Chien[4] shih[4] mo[4] shuo[1]; wên[4] shih[4] pu[4] chih[1];
閒 事 莫 管。無 事 早 歸
hsien[2] shih[4] mo[4] kuan[3]; wu[2] shih[4] tsao[3] kuei.[1]

1968

Do not present your verses to any but a clever man.

不 是 才 人 莫 獻 詩
Pu[4] shih[4] ts'ai[2] jên[2] mo[4] hsien[4] shih.[4]

1969

Wherever you go, talk as the people of the place talk.

到 那 裡 說 那 裡 話
Tao[4] na[4] li[3] shuo[1] na[4] li[3] 'hua.[4]

1970

Neither indulge a slave, nor deceive a child.

奴 才 不 可 逞。 小 孩 不 可 哄
Nu[3] ts'ai[2] pu[4] k'o[3] ch'êng,[3] hsiao[3] 'hai[2] pu[4] k'o[3] 'hung.[3]

1971

You had better retire when in greatest favour; and break off friendship when it is closest.

受 恩 深 處 宜 先 退
Shou[4] ên[1] shên[1] ch'u[4] i[2] hsien[1] t'ui[4];
得 意 濃 時 便 好 休
Tê[2] i[4] nung[2] shih[2] pien[4] 'hao[3] hsiu.[1]

1972

When the country is in confusion, look out for a good general; when the family is poor, for a virtuous wife.

國 亂 思 良 將。 家 貧 思 賢 妻
Kuo[2] lan[2] ssŭ[1] liang[2] chiang[1]; chia[1] p'in[3] ssŭ[1] hsien[2] ch'i.[1]

1973

Yield to circumstances. *Lit.:* If the wind be strong, yield to the wind; if rain be heavy, yield to rain.

風 大 隨 風。 雨 大 隨 雨
Fêng[1] ta[4] sui[2] fêng[1]; yü[3] ta[4] sui[2] yü.[3]

1974

If you lost your needle in the grass, go and seek it there.

草 裡 失 針。 草 裡 尋
Ts'ao[3] li[3] shih[1] chên,[1] ts'ao[3] li[3] hsin.[2]

1975

Let every one sweep away the snow from before his own door, and not meddle with the hoar-frost on his neighbour's tiles.

各 人 自 掃 門 前 雪
Ko^{4} jên^{2} tzŭ^{4} sao^{3} mên^{2} chien^{2} hsüeh,^{3}·
休 管 他 人 瓦 上 霜
hsiu^{1} kuan^{3} t'a^{1} jên^{2} wa^{1} shang^{4} shuang.^{1}

1976

If you want to be quiet, do not meddle with other people's business.

要 得 無 事。少 管 閑 事
Yao^{4} tê^{2} wu^{2} shih,^{4} shao^{3} kuan^{3} hsien^{2} shih.^{4}

1977

Only govern your own door, and don't talk about other men's daughters and wives.

只 管 自 己 門 戶
Chih^{3} kuan^{3} tzŭ^{4} chi^{3} mên^{2} 'hu,^{4}
休 說 別 人 女 妻
hsiu^{1} shuo^{1} pieh^{2} jên^{2} nü^{2} ch'i.^{1}

1978

Neither spend foolishly, nor work fruitlessly.

錢 不 錯 用。工 無 枉 使
Ch'ien^{2} pu^{4} ts'o^{4} yung,^{4} kung^{1} wu^{2} wang^{3} shih.^{3}

1979

In the transaction of business, in the use of power, in the use of speech, and in the enjoyment of happiness, don't carry the thing too far.

事 不 可 做 盡。勢 不 可 倚 盡
Shih^{4} pu^{4} k'o^{3} tso^{4} chin,^{4} shih^{4} pu^{4} k'o^{3} i^{3} chin,^{4}
言 不 可 道 盡。福 不 可 享 盡
yen^{2} pu^{4} k'o^{3} tao^{4} chin,^{4} fu^{2} pu^{4} k'o^{3} hsiang^{3} chin.^{4}

1980

Try to oblige others, and you will be obliged yourself.

與 人 方 便。與 己 方 便
Yü^{3} jên^{2} fang^{1} pien,^{4} yü^{3} chi^{3} fang^{1} pien.^{4}

1981

If you know where to stop and always stop there, you will never be in disgrace.

知 止 常 止。 終 身 不 恥
Chih[1] chih[3] ch'ang[2] chih,[3] chung[1] shên[1] pu[4] ch'ih.[3]

1982

All that accords with Reason may be done; but never quarrel over petty profits.

合 理 可 作。 小 利 莫 爭
'Ho[2] li[3] k'o[3] tso[4]: hsiao[3] li[4] mo[4] chêng.[1]

1983

Better straightforwardly seize a thing, than beg it in an underhand way.

寧 向 直 中 取。 不 可 曲 中 求
Ning[2] hsiang[4] chih[2] chung[1] ch'ü,[3] pu[4] k'o[3] ch'ü[1] chung[1] ch'iu.[2]

1984

Dread law, and daily live in comfort; scorn justice, and daily live in trouble.

懼 法 朝 朝 樂。 欺 公 日 日 憂
Chü[4] fa[3] chao[1] chao[1] lê[4]; ch'i[1] kung[1] jih[4] jih[4] yu.[1]

1985

Men of a certain height must wear clothes of a certain length.

幾 長 人 穿 幾 長 衣 服
Chi[3] ch'ang[2] jên[2] ch'uan[1] chi[3] ch'ang[2] i[1] fu.[2]

1986

Whether victorious or beaten never regret.

輸 贏 無 悔
Shu[1] ying[2] wu[2] 'hui.[3]

1987

Treat a prodigy as though it were none, and it will die out of itself.

見 怪 不 怪。 其 怪 自 滅
Chien[4] kuai[4] pu[4] kuai,[4] ch'i[2] kuai[4] tzŭ[4] mieh.[4]

1988

Better go yourself than send; better do it yourself than ask any one to do it for you.

使 口 不 如 自 走
Shih³ k'ou³ pu⁴ ju² tzŭ⁴ tsou³;
求 人 不 如 求 己
ch'iu² jên² pu⁴ ju² ch'iu² chi.³

1989

If you would control self you must rebuke self; if you would have faith in men do not suspect them.

守 己 須 責 己。 信 人 不 疑 人
Shou³ chi³ hsü¹ tsê² chi³; hsin⁴ jên² pu⁴ i² jên.²

1990

Temperance in drinking, saves the mind from confusion; restraint of passion, preserves fortunes unimpaired.

少 飲 不 亂 性。 惜 氣 免 傷 財
Shao³ yin³ pu⁴ lan⁴ hsing⁴; hsi² ch'i⁴ mien³ shang¹ ts'ai.²

CHAPTER III.

ECONOMY.

1991

Though you be a millionaire,
Mend one half the clothes you wear.

家有一萬。縗補一半
Chia[1] yu[3] yi[1] wan,[4] liao[2] pu[3] yi[1] pan.[4]

1992

If you have only ten *taels* don't hanker for dress:
Never seek, on a hundred, a wife to possess.

拾兩銀子莫買衣
Shih[2] liang[3] yin[2] tzŭ[3] mo[4] chih[4] i[1]:
百兩銀子莫娶妻
Pai[3] liang[3] yin[2] tzŭ[3] mo[4] ch'ü[3] ch'i.[1]

1993

Cold water and hot, you must learn to waste not;
For both by man's labour alone have been got.

冷水要人挑。熱水要人燒
Lêng[3] shui[3] yao[4] jên[2] t'iao[1]; jê[4] shui[3] yao[4] jên[2] shao.[1]

1994

It will cost you, to flit from upstairs to down,
Three piculs of the finest rice that is grown.

上屋搬下屋。要得三担糯穀
Shang[4] wu[1] pan[1] hsia[4] wu,[1] yao[4] tê[2] san[1] tan[1] no[4] ku.[3]

1995

Have every thing you use substantial and clean:
Earthenware is better than gold and jade.

器具質而潔。瓦缶勝金玉
Ch'i[4] chü[4] chih[2] êrh[2] chieh[2]; wa[1] fou[4] shêng[4] chin[1] yü.[4]

1996

Neither build fine houses, nor covet rich fields.

勿營華屋。勿謀良田
Wu[4] ying[2] hua[2] wu,[1] wu[4] mou[2] liang[2] t'ien.[2]

1997

Never spend a farthing uselessly.

一 文 錢 不 落 虛 空
Yi[1] wên[2] ch'ien[2] pu[4] lo[4] hsü[1] k'ung.[1]

1998

Though living near water do not waste it.

近 水 不 可 多 用 水
Chin[4] shui[3] pu[4] k'o[3] to[1] yung[4] shui.[3]

1999

Though living near mountains do not waste firewood.

近 山 不 可 枉 燒 柴
Chin[4] shan[1] pu[4] k'o[3] wang[3] shao[1] ch'ai.[2]

2000

Be careful of clothes and always have them;—of food and always have it.

惜 衣 得 衣。惜 食 得 食
Hsi[2] i[1] tê[2] i,[1] hsi[2] shih[2] tê[2] shih.[2]

2001

By all means avoid extravagance.

切 勿 奢 侈 過 度
Ch'ieh[4] wu[4] shê[1] ch'ih[3] kuo[4] tu.[4]

2002

Don't fail to make ends meet.

莫 令 接 不 到 頭
Mo[4] ling[4] chieh[1] pu[4] tao[4] t'ou.[2]

2003

The moon may be saved with a broken drum.

破 破 鼓 救 救 月
P'o[4] p'o[4] ku[3] chiu[4] chiu[4] yüeh.[4]

2004

It is wanton waste to feed a tortoise with barley.

烏 龜 吃 大 麥 蹧 蹋 糧 食
Wu[1] kuei[1] ch'ih[1] ta[4] mai[4] tsao[1] t'a[1] liang[2] shih.[2]

2005

Avoid breaking into a string of cash.

一 弔 錢 開 不 得 串
Yi[1] tiao[4] ch'ien[2] k'ai[1] pu[4] tê[2] ch'uan.[4]

2006

The trappings cost more than the horse.

買馬的錢沒得製鞍的多

Mai³ ma³ ti¹ ch'ien² mu² tê² chih⁴ an¹ ti¹ to.¹

2007

Cheapness may not be economy. *Lit.:* If you buy cheap firewood, you burn the bottom of your copper.

得了便宜柴。燒了夾底鍋

Tê² liao³ p'ien² i² ch'ai,² shao¹ liao³ chia¹ ti¹ kuo.¹

2008

To leave economy for extravagance is easy; to leave extravagance for economy difficult.

從儉入奢易。從奢入儉難

Ts'ung² chien³ ju⁴ shê¹ i⁴; ts'ung² shê¹ ju⁴ chien³ nan.²

2009

Economy makes men independent.

減用免求人

Chien³ yung⁴ mien³ ch'iu² jên.²

2010

Cut your cloth according to your measure.

量體裁衣

Liang² t'i³ ts'ai² i.¹

2011

Let every farthing go to its legitimate use. *Lit.:* One nail goes for one piece of sugar-stick.

一個釘子打一塊糖

Yi¹ ko⁴ ting¹ tzŭ³ ta³ yi¹ k'uai⁴ t'ang.²

2012

In providing for self, practise rigid economy.

自奉必須儉約

Tzŭ⁴ fêng⁴ pi⁴ hsü¹ chien³ yo.¹

2013

Taxes are fixed, but expenses are not.

錢糧有數。時用無數

Ch'ien¹ liang² yu³ shu,⁴ shih² yung⁴ wu² shu.⁴

2014

An openwork basket cannot for long dam a stream.

花 籃 提 水 難 存 留
'Hua[1] lan[2] t'i[2] shui[3] nan[2] ts'un[2] liu.[2]

2015

Make every cash serve two purposes.

一 個 錢 把 做 兩 個 用
Yi[1] ko[4] ch'ien[2] pa[3] tso[4] liang[3] ko[4] yung.[4]

2016

The pœony, though large, is a useless thing; while the date blossom, though small, yields fruit.

牡 丹 花 大 空 入 目
Mu[3] tan[1] 'hua[1] ta[4] k'ung[1] ju[4] mu[4];
棗 花 雖 小 結 實 成
tsao[3] 'hua[1] sui[1] hsiao[3] chieh[2] shih[2] ch'êng.[2]

2017

Reduction of expenditure brings freedom of action. *Lit.:* Remove the turnips and you'll have plenty of room.

去 了 蘿 蔔 地 土 寬
Ch'ü[4] liao[3] lo[2] p'u[2] ti[4] t'u[3] kuan.[1]

2018

Who spare men will always have men to use; who spare their clothes will always have clothes to wear.

惜 人 得 人 用。惜 衣 得 衣 穿
Hsi[2] jên[2] tê[2] jên[2] yung[4]; hsi[2] i[1] tê[2] i[1] ch'uan.[1]

2019

It is easy to spend, but hard to make money.

用 錢 容 易 賺 錢 難
Yung[4] ch'ien[2] yung[3] i,[4] chuan[4] ch'ien[2] nan.[2]

CHAPTER IV.

EXPERIENCE.

2020

They know the nature of fishes who near to water dwell;
And those who live near hills know the song of each bird full well.

近 水 知 魚 性。 近 山 識 鳥 音
Chin[4] shui[3] chih[1] yü[2] hsing[4]; chin[4] shan[1] shih[4] niao[3] yin.[1]

2021

Once bitten by a snake in passing by,
A second time he will of grass be shy.

一 回 着 蛇 咬。 二 回 不 趯 草
Yi[1] ʻhui[2] cho[2] shê[2] yao,[3] êrh[4] ʻhui[2] pu[4] tsan[3] tsʻao.[3]

2022

He learns less who looks on, than he does who makes;
Less by mere doing, than by many mistakes.

見 過 不 如 做 過
Chien[4] kuo[4] pu[4] ju[2] tso[4] kuo[4];
做 過 不 如 錯 過 多
Tso[4] kuo[4] pu[4] ju[2] tsʻo[4] kuo[4] to.[1]

2023

Till some one a fool of you has made,
You can't be up to the tricks of trade.

不 上 當。 不 成 內 行
Pu[4] shang[4] tang,[4] pu[4] chʻêng[2] nei[4] ʻhang.[2]

2024

They know what wind is who dwell in nests,—what rain is who dwell in caves.

巢 居 知 風。 穴 居 知 雨
Chʻao[2] chü[1] chih[1] fêng,[1] hsüeh[4] chü[1] chih[1] yü.[3]

2025

He who eats bread for the first time feels strange over the first three mouthfuls.

初 吃 饅 頭 三 口 生
Chʻu[1] chʻih[1] man[3] tʻou[2] san[1] kʻou[3] shêng.[1]

2026

If you have not lived in the country, you do not know what hardship means.

不 住 鄉 不 知 艱 難 辛 苦
Pu⁴ chu⁴ hsiang¹ pu⁴ chih¹ chien¹ nan² hsin¹ k'u.³

2027

If you have not lived in town, you do not know what is polite and proper.

不 住 城 不 知 禮 義
Pu⁴ chu⁴ ch'êng² pu⁴ chih¹ li³ i.⁴

2028

Suppose no one ever ascended the mountain to see, who would believe that the water flowed down eastward from a height as great as the depth of the sea?

當 時 若 不 登 高 望
T'ang¹ shih² jo⁴ pu⁴ têng² kao¹ wang.⁴
誰 信 東 流 海 樣 深
shui³ hsin⁴ tung¹ liu³ 'hai³ yang⁴ shên¹?

2029

If you drink the water you'll know the fountain.

飲 水 知 源
Yin³ shui³ chih¹ yüan.²

2030

He has tasted both the sweet and the bitter.

甘 苦 備 嘗
Kan¹ k'u³ pei⁴ ch'ang.²

2031

What the ear hears is not like what the eye sees.

耳 聞 不 如 眼 見
Erh³ wên² pu⁴ ju² yen³ chien.⁴

2032

What one hears is doubtful; what ones sees is certain.

耳 聽 是 虛。眼 見 是 實
Erh³ t'ing¹ shih⁴ hsü¹; yen³ chien⁴ shih⁴ shih.²

2033

No words equal personal observation.

口 說 不 如 身 逢
K'ou³ shuo¹ pu⁴ ju² shên¹ fêng.²

2034

Every one knows his own affairs best. *Lit.:* Rats know the ways of rats.

耗 子 纔 知 耗 子 路
'Hao⁴ tzŭ³ ts'ai² chih¹ 'hao⁴ tzŭ³ lu.⁴

2035

The hole of a serpent, a serpent knows.

蛇 tsan 的 洞 蛇 曉 得
Shê² tsan¹ ti¹ tung⁴ shê² hsiao³ tê.²

2336

No one knows how difficult anything is until he has tried to do it.

事 非 經 過 不 知 難
Shih⁴ fei¹ ching¹ kuo⁴ pu⁴ chih¹ nan.²

2037

Though blind the road is familiar to him.

眼 瞎 路 熟
Yen³ hsia² lu⁴ shu.²

2038

Until you go to the Yellow River you will not be satisfied.

不 到 黃 河 心 不 死
Pu⁴ tao⁴ 'Huang² 'ho² hsin¹ pu⁴ ssŭ.³

CHAPTER V.

FORETHOUGHT.

— 2039 —

Grass not dug up by the roots,
Will again send forth its shoots.

草 不 除 根。終 當 復 生
Ts'ao³ pu⁴ ch'u² kên,¹ chung¹ tang¹ fu² shêng.¹

— 2040 —

Possessing a great tree, why be anxious about fuel?

有 得 大 樹 何 愁 柴 燒
Yu³ tê² ta⁴ shu⁴ 'ho² ch'ou² ch'ai² shao¹?

— 2041 —

Treat men from all parts well, and wherever you go you will be well treated. *Lit.:* Make sure of a clear moon in all the five lakes, and you will not suffer the lack of an angling place.

留 得 五 湖 明 月 在
Liu² tê² wu³ 'hu² ming² yüeh⁴ tsai,⁴
不 愁 無 處 下 金 鈎
pu⁴ ch'ou² wu² ch'u⁴ hsia⁴ chin¹ kou.¹

— 2042 —

Yearly guard against famine; nightly guard against thieves.

年 年 防 飢。夜 夜 防 盜
Nien² nien² fang² chi¹; yeh⁴ yeh⁴ fang² tao.⁴

— 2043 —

Living securely, remember danger.

居 安 思 危
Chü¹ an¹ ssŭ¹ wei.²

— 2044 —

In plenty think of want; in want do not presume on plenty.

常 將 有 日 思 無 日
Ch'ang² chiang¹ yu³ jih⁴ ssŭ¹ wu² jih⁴;
莫 把 無 時 作 有 時
Mo⁴ pa³ wu² shih² tso⁴ yu³ shih.²

2045

Keep your ponds full of water, and you will be prepared against drought; cultivate thoroughly your soil, and it will yield enough to support a family.

池 塘 積 水 須 防 旱
Ch'ih² t'ang² chi² shui³ hsü¹ fang² han⁴;
田 土 深 耕 足 養 家
t'ien² t'u³ shên¹ kêng¹ tsu² yang³ chia.¹

2046

Plant bamboos before your hall, and the phœnix may come and lodge thereon; rear fish in your ponds, for they may become dragons.

庭 栽 棲 鳳 竹。池 養 化 龍 魚
T'ing² tsai¹ ch'i¹ fêng⁴ chu²; ch'ih² yang³ hua⁴ lung² yü.²

2047

Rear sons for old age, and lay up grain against famine.

養 兒 防 老。積 穀 防 飢
Yang³ êrh² fang² lao³; chi² ku³ fang² chi.¹

2048

Though the weather be fine take your umbrella; though you are not hungry take some provisions.

晴 帶 雨 傘。飽 帶 飢 糧
Ch'ing² tai⁴ yü³ san⁴; pao³ tai⁴ chi¹ liang.²

2349

Thatch your roof before rainy weather; and dig your well before you become parched with thirst.

宜 未 雨 而 綢 繆
I² wei⁴ yü³ êrh² ch'ou² mu⁴;
勿 臨 渴 而 掘 井
wu⁴ lin² k'o³ êrh² chüeh² ching.³

2050

Better be too credulous than too sceptical.

寧 可 信 其 有。不 可 信 其 無
Ning² k'o³ hsin⁴ ch'i² yu,³ pu⁴ k'o³ hsin⁴ ch'i² wu.²

2051

Those who prepare for, will escape trouble.

有 備 無 患
Yu³ pei⁴ wu² 'huan.⁴

NOTE.—There is a well-guarded street in Hankow bearing this inscription.

2052

It is better to ward off than to cure disease.

與 其 病 後 能 求 藥
Yü³ ch'i² ping⁴ 'hou⁴ nêng² ch'iu² yao,⁴
不 如 病 前 能 自 防
pu⁴ ju² ping⁴ ch'ien² nêng² tzŭ⁴ fang.²

2053

Better prevent than cure disease; better diminish than add to trouble.

與 病 不 如 却 病
Yü⁴ ping⁴ pu⁴ ju² ch'üeh⁴ ping⁴;
多 事 不 如 省 事
To¹ shih⁴ pu⁴ ju² shêng³ shih.⁴

2054

He who neither hoards up wealth, nor makes an enemy, may sleep in peace and travel in safety.

一 不 積 財。一 不 結 怨
Yi¹ pu⁴ chi² ts'ai,⁴ yi¹ pu⁴ chieh² yüan,⁴
睡 也 安 寧。走 也 方 便
shui⁴ yeh³ an¹ ning,² tsou⁴ yeh³ fang¹ pien.⁴

2055

Let the past be past; and for the future by no means trouble.

過 去 事 已 過 去 了
Kuo⁴ ch'ü⁴ shih⁴ i³ kuo⁴ ch'ü⁴ liao³;
未 來 不 必 預 思 量
wei⁴ lai² pu⁴ pi⁴ yü⁴ ssŭ¹ liang.²

2056

If you wish to know the road before you, ask of those who have travelled it.

欲 知 前 頭 路。須 問 過 來 人
Yü[4] chih[1] ch'ien[2] t'ou[2] lu,[4] hsü[1] wên[4] kuo[4] lai[2] jên.[2]

2057

Equal to all emergencies. *Lit.:* If water comes, soil can dam it; if rebels come, a general can stop them.

水 來 土 掩。兵 來 將 當
Shui[3] lai[2] t'u[3] yen[3]; ping[1] lai[2] chiang[1] tang.[1]

2058

Forethought is easy, repentance hard.

思 前 容 易 悔 後 難
Ssŭ[1] ch'ien[2] yung[2] i[4] 'hui[3] 'hou[4] nan.[2]

CHAPTER VI.

IMPRUDENCE.

2059

When your money is spent you cut off wine; when growing old you turn to the sacred books.

無 錢 方 斷 酒。臨 老 始 看 經

Wu[2] chien[2] fang[1] tuan[4] chiu[3]; lin[2] lao[3] shih[3] k'an[4] ching.[1]

2060

You think only of advance, and never of retreat.

只 顧 前 走。不 顧 後 退

Chih[3] ku[4] chien[2] tsou,[4] pu[4] ku[4] 'hou[4] t'ui.[4]

2261

Do nothing to discredit yourself. *Lit.:* Do not thrust your fingers through your own paper lantern.

紙 糊 燈 籠 指 穿 不 得

Chih[3] 'hu[2] têng[1] lung[2] ts'u[2] ch'uan[1] pu[4] tê.[2]

2062

To pretend to be very clever and show one's self to be a fool.

弄 巧 反 拙

Nung[4] ch'iao[3] fan[3] cho.[1]

2063

To overlade a rickety ship.

破 船 多 攬 載

P'o[4] ch'uan[2] to[1] lan[3] tsai.[3]

2064

To pour oil on the flames.

火 上 添 油

'Huo[3] shang[4] t'ien[1] yu.[2]

2065

Through credulity to be deceived into selling one's sitting-hens.

信 人 哄 賣 了 雞 婆 種

Hsin[4] jên[2] 'hung[3] mai[4] liao[3] chi[1] p'o[2] chung.[4]

2066

If you plant a grove to rear tigers in, when grown the tigers will injure men.

栽 林 養 虎。虎 大 傷 人
Tsai[1] lin[2] yang[3] ʻhu,[3] ʻhu[3] ta[4] shang[1] jên.[1]

2067

To pine one's belly, to spare one's face.

惜 了 臉 皮 悞 了 肚 皮
Hsi[2] liao[3] lien[3] pʻi[2] wu[4] liao[3] tu[3] pʻi.[2]

2068

To be careless for the present and scheming for the future.

舍 近 而 圖 遠
Shê[4] chin[4] êrh[2] tʻu[2] yüan.[3]

2069

To sail any way with wind and tide.

隨 風 倒 舵。順 水 推 船
Sui[2] fêng[1] tao[4] to,[4] shun[4] shui[3] tʻui[1] chʻuan.[2]

2070

He who rouses a sleeping tiger, exposes himself to harm.

把 臥 着 的 老 虎 哄 起 來 了
Pa[3] wo[4] cho[2] ti[1] lao[3] ʻhu[3] ʻhung[3] chʻi[3] lai[2] liao,[3]
自 找 吃 虧
tzŭ[4] chao[3] chʻih[1] kʻuei.[1]

2071

To lose the great for the small.

因 小 失 大
Yin[1] hsiao[3] shih[1] ta.[4]

2072

To be careless in great matters and careful in small ones.

大 處 不 算。小 處 算
Ta[4] chʻu[4] pu[4] suan,[4] hsiao[3] chʻu[4] suan.[4]

2073

To hide the head and leave the rump exposed.

鑽 進 頭 不 顧 屁 股
Tsüan[1] chin[4] tʻou[2] pu[4] ku[4] pʻi[4] ku.[3]

2074

To pare off flesh in one place to mend a sore in another.

剮 肉 補 瘡
Kua³ jou⁴ pu³ ch'uang.¹

2075

To present one's head to a shower of stones.

送 腦 磕 接 石 頭
Sung⁴ nao³ k'o¹ chieh¹ shih² t'ou.²

2076

To spare a swelling till it becomes ulcerous.

護 皰 成 膿
'Hu⁴ p'ao² ch'êng² nung.²

2077

He won't go in fair weather, but waits till rain soaks his pate.

晴 乾 不 肯 去。直 待 雨 淋 頭
Ch'ing² kan¹ pu⁴ k'ên³ ch'ü,⁴ chih² tai⁴ yü³ lin⁴ t'ou.²

2078

The swallow which builds its nest on a bamboo door screen, will find it difficult to rest.

燕 巢 幕 上 棲 身 難 安
Yen⁴ ch'ao² mu⁴ shang⁴ ch'i¹ shên¹ nan² an.¹

2079

Build a cottage by the roadside, and you will not get it finished in three years.

作 舍 道 傍 三 年 不 成
Tso⁴ shê⁴ tao⁴ p'ang² san¹ nien² pu⁴ ch'êng.²

2080

To allow anything to go in at one ear and out of the other.

這 隻 耳 躲 進。那 隻 耳 躲 出
Chê⁴ chih¹ êrh³ to² chin,⁴ na⁴ chih¹ êrh³ to² ch'u.¹

2081

To divulge a secret. *Lit.:* To diclose the horse's foot.

露 出 馬 脚 來
Lou⁴ ch'u¹ ma³ chiao³ lai.²

2082

He who rides a tiger is afraid to dismount.

騎 虎 難 下 背

Ch'i[2] hu[3] nan[4] hsia[4] pei.[4]

2083

Though under the flag-staff, he misses his drill.

旗 桿 磴 下 倒 悞 了 操

Ch'i[2] kan[2] têng[1] hsia[4] tao[4] wu[4] liao[3] ts'ao.[1]

2084

To try to stand on two boats at once.

脚 踏 兩 邊 船

Chiao[3] ta[4] liang[3] pien[1] ch'uan.[2]

SECTION XVI.—ON THE FIVE RELATIONS.

CHAPTER I.

PRINCE AND MINISTER.

2085

A cup is the Prince that o'er us reigns;
We are the water that cup contains;
Round or square as the cup may be,
Just the same shape you'll the water see.

君 猶 盃 也。民 猶 水 也
Chün[1] yü[2] pei[1] yeh,[3] min[2] yu[2] shui[3] yeh,[3]
盃 方 水 方。盃 圓 水 圓
Pei[1] fang[1] shui[3] fang,[1] pei[1] yüan[2] shui[3] yüan.[2]

2086

In the Emperor's presence to abide,
Is just like sleeping by a tiger's side.

身 在 皇 帝 邊。猶 如 共 虎 眠
Shên[1] tsai[4] ʻhuang[2] ti[4] pien,[1] yu[2] ju[2] kung[4] ʻhu[3] mien.[2]

2087

The minister remonstrates with the Prince, not the Prince with the minister.

只 有 臣 諫 君
Chih[3] yu[3] chʻên[2] chien[4] chün,[1]
沒 有 君 諫 臣 之 禮
mu[2] tê[2] chün[1] chien[4] chʻên[2] chih[1] li.[3]

2088

When the Prince is not upright, ministers escape to foreign countries.

君 不 正 臣 逃 外 國
Chün[1] pu[4] chêng[4] chʻên[2] tʻao[2] wai[4] kuo.[2]

2089

All the stars of heaven salute the north; every stream flows towards the east.

天 上 衆 星 皆 拱 北
T'ien[1] shang[4] chung[4] hsing[1] chieh[1] kung[3] pei[3];
世 間 無 水 不 朝 東
shih[4] chien[1] wu[2] shui[3] pu[4] ch'ao[2] tung.[1]

NOTE.—Thus, according to the high-flown notions of the Chinese, do all officers and people combine to magnify the Son of Heaven.

2090

Each dynasty has its Sons of Heaven, and its ministers.

一 朝 天 子 一 朝 臣
Yi[1] ch'ao[2] t'ien[1] tzŭ[3] yi[1] ch'ao[2] ch'ên.[2]

2091

When the Prince wants a minister to die, he dies.

君 要 臣 死 臣 就 死
Chün[1] yao[4] ch'ên[2] ssŭ[3] ch'ên[2] chiu[4] ssŭ.[3]

2092

The Emperor cannot make men be his magistrates.

朝 廷 無 强 官 之 法
Ch'ao[2] t'ing[2] wu[2] ch'iang[2] kuan[1] chih[1] fa.[3]

2093

The light of all the stars is not equal to that of the moon.

衆 星 朗 朗 不 如 孤 月 獨 明
Chung[4] hsing[1] lang[3] lang[3] pu[4] ju[2] ku[1] yüeh[4] tu[2] ming.[2]

2094

An upright royal family is prospered by Heaven; and under pure magistrates the people enjoy peace.

國 正 天 心 順。官 清 民 自 安
Kuo[2] chêng[4] t'ien[1] hsin[1] shun[4]; kuan[1] ch'ing[1] min[2] tzŭ[4] an.[1]

2095

All kinds of divine influence will combine to support a sage Son of Heaven.

聖 天 子 百 靈 相 助
Shêng[4] t'ien[1] tzŭ[3] pai[3] ling[2] hsiang[1] chu.[4]

2096

If the Son of Heaven breaks the laws, he is guilty like one of the people.

天 子 犯 法 與 民 同 罪
T'ien[1] tzŭ[3] fan[4] fa[3] yü[3] min[2] t'ung[2] tsui.[4]

2097

A faithful minister views death unappalled; a virtuous woman faces danger with a smile.

忠 臣 視 死 無 難 色
Chung[1] ch'ên[2] shih[4] ssŭ[3] wu[2] nan[2] sê[4];
烈 婦 臨 危 有 笑 容
lieh[4] fu[4] lin[2] wei[2] yu[3] hsiao[4] yung.[2]

2098

A loyal minister is not afraid of death; he who is, is not a loyal minister.

忠 臣 不 怕 死。 怕 死 不 忠 臣
Chung[1] ch'ên[2] pu[4] p'a[4] ssŭ[2]; p'a[4] ssŭ[3] pu[4] chung[1] ch'ên.[2]

2099

One attends a Prince as a sheep a tiger; the slightest shortcoming is punished.

伴 君 如 同 羊 伴 虎
Pan[4] chün[1] ju[2] t'ung[2] yang[2] pan[4] 'hu[3];
一 點 不 到 有 損 傷
yi[4] tien[3] pu[4] tao[4] yu[3] sun[3] shang.[1]

2100

A selfish minister is not loyal; a loyal minister is not selfish.

私 臣 不 忠。 忠 臣 不 私
Ssŭ[1] ch'ên[2] pu[4] chung[1]; chung[1] ch'ên[2] pu[4] ssŭ.[1]

2101

You must look for loyal ministers amongst filial sons.

求 忠 臣 必 入 孝 子 之 門
Ch'iu[2] chung[1] ch'ên[2] pi[4] ju[4] hsiao[4] tzŭ[3] chih[1] mên.[2]

CHAPTER II.

PARENTS AND CHILDREN.

— 2102 —

As the dragon and the phœnix propagate their kind;
The young rat will be able to bore a hole you'll find.

龍 生 龍 鳳 生 鳳
Lung² shêng² lung² fêng⁴ shêng¹ fêng⁴;
老 鼠 生 兒 會 打 洞
Lao³ shu³ shêng¹ êrh² ʻhui⁴ ta³ tung.⁴

— 2103 —

The faults of children are to parents all unknown;
And farmers never know how rich their crops have grown.

人 莫 知 其 子 之 惡
Jên² mo⁴ chih¹ chʻi² tzŭ³ chih¹ o⁴;
農 莫 知 其 苗 之 碩
Nung² mo⁴ chih¹ chʻi² miao² chih¹ so.²

— 2104 —

Would you see your little ones growing up strong,
They must not clothe heavily, nor eat too long.

要 得 小 兒 安
Yao⁴ te² hsiao³ êrh² an,¹
須 帶 三 分 飢 餓 寒
Hsü¹ tai⁴, san¹ fên¹ chi¹ o⁴ ʻhan.²

— 2105 —

As your fields must be by your own hands sown,
Sons are no use unless they're your own.

田 要 親 耕。子 要 親 生
Tʻien² yao⁴ chʻin¹ kêng,¹ tzŭ³ yao⁴ chʻin¹ shêng.¹

— 2106 —

He kept my early years from care;
I'll keep and comfort his grey hair.

他 養 我 小。我 養 他 老
Tʻa¹ yang³ wo³ hsiao³; wo³ yang³ tʻa¹ lao.³

2107

One's own parents may be thrown aside neglected;
While foster parents are as Heaven respected.

生 身 父 母 在 一 邊
Shêng[1] shên[1] fu[4] mu[3] tsai[4] yi[1] pien,[1]
養 身 父 母 大 如 天
Yang[3] shên[1] fu[4] mu[3] ta[4] ju[2] t'ien.[1]

2108

Not to sow parental lands, good sons will take care;
Good daughters will not always their wedding dresses wear.

好 兒 不 種 爺 田 地
'Hao[3] êrh[2] pu[4] chung[4] yeh[2] t'ien[2] ti[4];
好 女 不 穿 嫁 時 衣
'Hao[3] nü[2] pu[4] ch'uan[1] chia[4] shih[2] i.[1]

2109

Near the ancestral home the eldest must reside;
Near to his mother's room the youngest must abide.

長 子 不 離 宗 堂
Chang[3] tzŭ[3] pu[4] li[2] tsung[1] t'ang[2];
么 兒 不 離 娘 房
Yao[1] êrh[2] pu[4] li[2] niang[2] fang.[2]

2110

As seed-corn is from former years reserved,
So children are in former lives deserved.

種 子 隔 年 留。女 兒 前 世 修
Chung[4] tzŭ[3] ko[2] nien[2] liu,[2] nü[2] êrh[2] ch'ien[2] shih[4] hsiu.[1]

2111

One may see what a son will be,
From what he is in infancy.

看 兒 歹 好。須 從 幼 小
K'an[4] êrh[2] tai[3] 'hao,[3] hsü[1] ts'ung[2] yu[4] hsiao.[2]

2112

Wise statesmen are the produce of prosperous dynasties;
And children's children bless the home wherever virtue is.

國 朝 盛 出 賢 臣
Kuo² ch'ao² shêng⁴ ch'u¹ hsien² ch'ên²;
家 道 興 看 子 孫
Chia¹ tao⁴ hsing¹ k'an⁴ tzŭ³ sun.¹

2113

The fruit of one tree may be sour and sweet;
The sons of one mother dull and discreet.

一 樹 之 果 有 酸 有 甜
Yi¹ shu⁴ chih¹ kuo³ yu³ suan¹ yu³ t'ien²;
一 母 之 子 有 愚 有 賢
Yi¹ mu³ chih¹ tzŭ³ yu³ yü² yu³ hsien.²

2114

When descendants are in an unhappy condition,
It's the grave, or the house, has a luckless position!

子 孫 無 福。賴 墳 賴 屋
T'zŭ³ sun¹ wu² fu,² lai⁴ fên² lai⁴ wu.¹

2115

Spoilt children are unfilial sinners.
Spoilt dogs will steal their masters' dinners.

嬌 兒 不 孝。嬌 狗 上 竈
Chiao¹ êrh² pu⁴ hsiao⁴; chiao¹ kou³ shang⁴ tsao.⁴

2116

When fathers are unmerciful, sons fly to distant localities.

父 不 仁 子 奔 他 鄉
Fu⁴ pu⁴ jên² tzŭ³ pên¹ t'a¹ hsiang.¹

2117

Kind father—dutiful son; dutiful son—virtuous daughter-in-law.

父 慈 子 孝。子 孝 媳 賢
Fu⁴ tz'ŭ² tzŭ³ hsiao⁴; tzŭ³ hsiao⁴ hsi² hsien.²

2118

The child knows not what trouble it has given its mother.

養 兒 不 知 娘 辛 苦
Yang³ êrh² pu⁴ chih¹ niang² hsin¹ k'u.³

2119

Like father like son. *Lit.:* Dragons give birth to dragons, and phœnixes hatch phœnixes.

龍 生 龍 子。鳳 生 鳳 兒
Lung² shêng¹ lung² tzŭ,³ fêng⁴ shêng¹ fêng⁴ êrh.²

2120

The same. *Lit.:* Water always drops from the eaves into the same old holes.

屋 簷 溝 裡 水
Wu¹ yen² kou¹ li³ shui³
點 點 滴 在 舊 窩 裡
tien³ tien³ ti¹ tsai⁴ chiu⁴ wo¹ li.³

2121

He is unfilial who loves wife more than mother; she is unwise who hates for him her son's wife.

寵 妻 別 母 子 不 孝
Ch'ung³ ch'i¹ pieh² mu³ tzŭ³ pu⁴ hsiao⁴;
替 兒 嫌 妻 母 不 賢
t'i⁴ êrh² hsien² ch'i¹ mu³ pu⁴ hsien.²

2122

He is the son who buries his parents; and worn out silks and satins are dress.

送 老 歸 山 纔 是 兒
Sung⁴ lao³ kuei¹ shan¹ ts'ai² shih⁴ êrh²;
穿 破 綾 羅 纔 是 衣
ch'uan¹ p'o⁴ ling² lo² ts'ai² shih⁴ i.¹

2123

At the bedside in cases of chronic sickness, there are no filial children.

久 病 牀 前 無 孝 子
Chiu³ ping⁴ ch'uang² chien² wu³ hsiao⁴ tzŭ.³

2124

When parents die old, dutiful children may be merry.

父 母 老 死。風 流 孝 子
Fu⁴ mu³ lao³ ssŭ,³ fêng¹ liu² hsiao⁴ tzŭ.³

2125

Strict fathers have filial sons.

嚴 父 出 孝 子
Yen² fu⁴ ch'u¹ hsiao⁴ tzŭ.³

2126

When father and son agree, the family will not fail; when brothers agree, the family will not separate.

父 子 和 而 家 不 退
Fu⁴ tzŭ³ 'ho² êrh² chia¹ pu⁴ t'ui⁴:
兄 弟 和 而 家 不 分
hsiung¹ ti⁴ 'ho² êrh² chia¹ pu⁴ fên.¹

2127

In a gambling-house—no father and son.

賭 錢 場 上 無 父 子
Tu³ ch'ien² ch'ang² shang⁴ wu² fu⁴ tzŭ.³

2128

Bad descendants involve ancestors in disgrace.

後 人 不 好 連 累 上 人
'Hou⁴ jên² pu⁴ 'hao,³ lien² lei³ shang⁴ jên².

NOTE.—This is a purely Chinese notion, according to which the sins of descendants are charged upon ancestors; *they* must have committed some enormous crime to cause their descendants thus to sin.

2129

The parents' pet is the obedient child.

爹 娘 痛 的 順 心 兒
Tieh¹ niang² t'ung⁴ ti¹ shun⁴ hsin¹ êrh.²

2130

Parents can hardly secure that their descendants will be wise and good.

父 母 難 保 子 孫 賢
Fu⁴ mu³ nan² pao³ tzŭ³ sun¹ hsien.²

2131

When a father wants his son to die, he dies.

父 要 子 亡 子 不 留
Fu⁴ yao⁴ tzŭ³ wang² tzŭ³ pu⁴ liu.²

2132

Whilst the father lives the son dare not put himself forward.

父 在 子 不 敢 自 專
Fu[4] tsai[4] tzŭ[3] pu[4] kan[2] tzŭ[4] chuan.[1]

2133

The rod produces obedient, petting and spoiling disobedient children.

棍 棒 頭 上 出 好 子
Kun[4] pang[4] t'ou[2] shang[4] ch'u[1] 'hao[3] tzŭ,[3]
嬌 疼 嬌 養 忤 逆 兒
chiao[1] t'eng[2] chiao[1] yang[3] wu[3] ni[4] êrh.[2]

2134

Good parents,—jolly marriages; good children,—decent funerals.

好 爹 媽 好 親 事
'Hao[3] tieh[1] ma[1] 'hao[3] ch'in[1] shih[4];
好 兒 女 好 葬 事
'hao[3] êrh[2] nü[2] 'hao[3] tsang[4] shih.[4]

2135

"When a tiger has three whelps at a birth, one of them will be a leopard; when a man has three boys at a birth one of them will be noble."

虎 生 三 子 必 有 一 豹
'Hu[3] shêng[1] san[1] tzŭ[3] pi[4] yu[3] yi[1] pao[4];
人 生 三 子 必 有 一 貴
Jên[2] shêng[1] san[1] tzŭ[3] pi[4] yu[3] yi[1] kuei.[4]

NOTE.—Curiously enough, it is said that when a man's wife bears him three sons, he is summoned to the *yamên* to receive a congratulatory present from the magistrate. In one instance, known to my informant, the lucky father received a present of Ten Taels. This will remind the reader of the Queen's bounty on the occasion of triple births.

2136

When selling a son don't stroke his head; if you stroke his head your tears will flow.

賣 子 莫 摩 頭。摩 頭 眼 淚 流
Mai[4] tzŭ[3] mo[4] mo[1] t'ou[2]; mo[1] t'ou[2] yen[3] lei[4] liu.[2]

2137

Dutiful sires beget dutiful sons; undutiful sires beget undutiful children.

孝 順 還 生 孝 順 子
Hsiao⁴ shun⁴ ʻhuan² shêng¹ hsiao⁴ shun⁴ tzŭ³;
忤 逆 還 生 忤 逆 兒
wu³ ni⁴ ʻhuan² shêng¹ wu³ ni⁴ êrh.²

2138

You must rear children to know parental goodness.

養 兒 方 知 父 母 恩
Yang³ êrh² fang¹ chih¹ fu⁴ mu³ ên.¹

2139

He who has a son must depend on him; he who has not, must depend on his son-in-law.

有 兒 靠 兒。無 兒 靠 婿
Yu³ êrh² kʻao⁴ êrh²; wu² êrh² kʻao⁴ hsü.⁴

2140

If my descendants surpass me, why should I covet money?

If they be inferior to me, still why should I do so?

子 孫 勝 似 我 要 錢 做 甚 麼
Tsŭ³ sun¹ shêng⁴ ssŭ⁴ wo³ yao⁴ chʻien² tso⁴ shên⁴ mo¹?
子 孫 不 如 我 要 錢 做 甚 麼
Tzŭ³ sun¹ pu⁴ ju² wo³ yao⁴ chʻien² tso⁴ shên⁴ mo¹?

2141

Do not spend your honest wit in fruitless scheming; your descendants must get their share of happiness.

莫 把 眞 心 空 計 較
Mo⁴ pa³ chên¹ hsin¹ kʻung¹ chi⁴ chiao⁴;
兒 孫 自 有 兒 孫 福
êrh² sun¹ tzŭ⁴ yu³ êrh² sun¹ fu.²

2142

Reserve the square-inch plot for your descendants to till.

但 存 方 寸 地 留 與 子 孫 耕
Tʻan⁴ tsʻun² fang¹ tsʻun⁴ ti⁴ liu² yü³ tzŭ³ sun¹ kêng.¹

NOTE.—The "square-inch plot" is the heart; and the meaning is that parents must leave a good example to be followed by their children.

2143

Would you love your child, then teach him industry and temperance.

若 要 愛 子 教 他 勤 儉
Jo⁴ yao¹ ai¹ tzŭ³ chiao⁴ t'a¹ ch'in² chien.³

2144

When the father pursues the son with the rod, he must not follow him for a hundred paces.

老 子 趕 兒 不 上 百 步
Lao³ tzŭ³ kan² êrh² pu⁴ shang pai³ pu.⁴

2145

The broken furnace may turn out good tiles.

破 窯 出 好 瓦
P'o⁴ yao² ch'u¹ 'hao³ wa.¹

2146

If you love your child don't spare the rod; if you hate your child give him plenty of dainties.

憐 兒 多 與 棒。 憎 兒 多 與 食
Lien² êrh² to¹ yü³ pang⁴; tsêng¹ êrh² to¹ yü³ shih.²

NOTE.—"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13: 24.

2147

The pestle produces white rice; and the rod good children.

杵 頭 出 白 米。 棒 頭 出 好 子
Ch'u³ t'ou² ch'u¹ pai² mi³; pang⁴ t'ou² ch'u¹ 'hao³ tzŭ.²

2148

Let parents say what they will, children must curb their tempers and hold their tongues.

父 母 言 語。 忍 氣 吞 聲
Fu⁴ mu³ yen² yü,³ jên³ ch'i⁴ t'un¹ shêng.¹

2149

Grown up sons must separate from their mothers; and grown up daughters from their fathers.

男 大 避 母。 女 大 避 父
Na² ta⁴ pi⁴ mu³; nü² ta⁴ pi⁴ fu.⁴

2150

We dare not injure the bodies received from our parents.

身 體 髮 膚 受 之 父 母 不 敢 毀 傷
Shên[1] t'i[3] fa[3] fu[1] shou[4] chih[1] fu[4] mu,[3] pu[4] kan[2] 'hui[3] shang.[1]

2151

Whomsoever his parents love, the son loves.

父 母 愛 一 人 焉。子 愛 一 人 焉
Fu[4] mu[3] ai[4] yi[1] jên[2] yen,[1] tzŭ[3] ai[4] yi[1] jên[2] yen.[1]

2152

Sons and grandsons have their destined pleasures; do not treat them as horses and cows.

兒 孫 自 有 兒 孫 福
Êrh[2] sun[1] tzŭ[4] yu[3] êrh[2] sun[1] fu[2];
莫 把 兒 孫 作 馬 牛
Mo[4] pa[3] êrh[2] sun[1] tso[4] ma[3] niu.[2]

2153

With right on his side even a son may correct a father.

有 理 打 得 爺
Yu[3] li[3] ta[3] tê[2] tieh.[1]

2154

If you honour your parents at home, why go afar to burn incense?

在 家 敬 父 母。何 必 遠 燒 香
Tsai[4] chia[1] ching[4] fu[4] mu,[3] 'ho[2] pi[4] yuan[3] shao[1] hsiang[1]?

2155

Every man loves his own flesh and blood.

各 人 皮 肉 各 人 疼
Ko[4] jên[2] p'i[2] jou[4] ko[4] jên[2] t'eng.[2]

2156

Whether a man strike his father and curse his mother or not, depends on his natural disposition.

打 爺 罵 娘。出 自 本 心
Ta[3] tieh[1] ma[4] niang,[2] ch'u[1] tzŭ[4] pên[3] hsin.[1]

2157

A prodigal's repentance is a priceless treasure.

浪 子 回 頭。無 價 之 寶
Lang[4] tzŭ[3] ʻhui[2] tʻou,[2] wu[2] chia[4] chih[1] pao.[3]

2158

A stupid son is better than a crafty daughter.

癡 男 勝 過 巧 女
Chʻih[2] nan[2] shêng[4] kuo[4] chʻiao[3] nü.[2]

2159

Full-grown fledged birds fly away.

長 大 老 乾 各 自 飛
Chang[3] ta[4] lao[3] chʻien[2] ko[4] tzŭ[4] fei.[1]

2160

If sons are filial you don't want many.

好 子 不 要 多
ʻHao[3] tzŭ[3] pu[4] yao[4] to.[1]

2161

A daughter-in-law is very diligent on her first arrival.

新 娶 媳 婦 初 來 勤
Hsin[1] chʻü[3] hsi[2] fu[4] chʻu[1] lai[2] chʻin.[2]

2162

A child does not dislike a plain mother; a dog does not despise a poor master.

子 不 嫌 母 醜。狗 不 厭 家 貧
Tʻzŭ[3] pu[4] hsien[2] mu[3] chʻou[3]; kou[3] pu[4] yen[4] chia[1] pʻin.[3]

2163

He is no man who thinks much of his wealth, and little of his parents.

重 貨 財。薄 父 母。不 成 人 子
Chung[4] ʻhuo[4] tsʻai,[2] po[2] fu[4] mu,[3] pu[4] chʻêng[2] jên[2] tzŭ.[3]

2164

Imbecile sons boast of their ancestors.

無 志 男 兒 把 祖 宗 誇
Wu[2] chih[4] nan[2] êrh[1] pa[3] tsu[3] tsung[1] kʻua.[1]

2165

Wealth excites men; children awaken their affections.

財 帛 動 人 心。兒 女 痛 人 心
Ts'ai² pai² tung⁴ jên² hsin¹; êrh² nü² t'ung⁴ jên² hsin.¹

2166

He who has sons cannot long remain poor; he who has none cannot long remain rich.

有 兒 貧 不 久。無 子 富 不 長
Yu³ êrh² p'in² pu⁴ chiu³; wu² tzŭ³ fu⁴ pu⁴ ch'ang.²

2167

Empty granaries bring months and years of want; stupid posterity, laxity in manners and uprightness.

倉 廩 虛 兮 歲 月 乏
Ts'ang¹ lin³ hsü¹ hsi¹ sui⁴ yüeh⁴ fa²;
子 孫 愚 兮 禮 義 疎
tzŭ³ sun¹ yü² hsi¹ li³ i⁴ su.²

2168

Better rear a playful than a stupid child.

寧 可 養 頑 子。不 可 養 癡 子
Ning² k'o² yang³ wan² tzŭ,³ pu⁴ k'o³ yang³ ch'ih² tzŭ.³

2169

Children whom the mother nourished three years at the breast,
leave her of their own accord when grown to man's estate.

三 年 乳 哺 長 懷 抱
San¹ nien² ju³ pu³ ch'ang² huai² pao,⁴
長 大 成 人 各 自 開
chang³ ta⁴ ch'êng² jên² ko⁴ tzŭ⁴ k'ai.¹

2170

It is a miserable family where there are boys and girls: it is geni family where there are none.

有 兒 有 女 是 寃 家
Yu³ êrh² yu³ nü² shih⁴ yüan¹ chia¹;
無 兒 無 女 是 仙 家
wu² êrh² wu² nü² shih⁴ hsien¹ chia.¹

Note.—This may be said in jocular reply to congratulations, by the father of a large family.

2171

If we have none to foul the bed, we shall have none to burn paper at our graves.

牀 上 沒 有 屙 屎 的
Ch'uang^{2} shang^{4} mu^{2} yu^{3} o^{1} sui^{4} ti,^{1}
墳 前 沒 有 燒 紙 的
fên^{2} ch'ien^{2} mu^{2} yu^{3} shao^{1} chih^{3} ti.^{4}

2172

Don't fear that your father won't love you; for when children are wise and good, parents are naturally glad.

不 患 父 不 慈。子 賢 親 自 樂
Pu^{4} 'huan^{4} fu^{4} pu^{4} tz'ŭ^{2}; tzŭ^{3} hsien^{2} ch'in^{1} tzŭ^{4} lê.^{4}

2173

If you would pray for dutiful children, first show filial piety to your father and mother.

要 求 順 子。先 孝 爹 娘
Yao^{4} ch'iu^{2} shun^{4} tzŭ,^{3} hsien^{1} hsiao^{4} tieh^{1} niang.^{2}

CHAPTER III.

HUSBANDS AND WIVES.

2174

For wives your sons are longing, your maids for husbands call;
This is the one arena in which strive one and all.

兒 討 媳 婦 女 招 郎
Êrh² t'ao³ hsi² fu⁴ nü³ chao¹ lang²;
人 在 世 間 鬧 一 場
Jên² tsai⁴ shih¹ chien¹ nao⁴ yi¹ ch'ang.²

2175

Marriages when properly negociated,
Cause neither family to be aggravated.

結 親 如 結 義。兩 家 莫 生 氣
Chieh² ch'in² ju² chieh² i,⁴ liang³ chia¹ mo⁴ shêng¹ ch'i.⁴

2176

When doorways match and houses pair,
A marriage may be settled there.

門 當 戶 對。兩 下 成 婚 配
Mên² tang¹ hu⁴ tui,⁴ liang³ hsia⁴ ch'êng² hun¹ p'ei.⁴

2177

In betrothing a daughter to any young man,
Very careful enquiry's the only safe plan.

女 兒 說 人 家。過 細 訪 查
Nü³ êrh² shuo¹ jên² chia,¹ kuo⁴ hsi⁴ fang³ ch'a.²

2178

Where true love exists between husbands and wives,
They're happily joined to the end of their lives.

夫 妻 愛 好。同 偕 到 老
Fu¹ ch'i¹ ai⁴ hao,³ t'ung² chieh² tao⁴ lao.³

2179

In the great majority of cases,
Wives have fair, and husbands ugly faces;
Yet there are many, on the other side,
Where the man is bound to an ugly bride.

好 妻 無 好 漢。天 下 一 大 半
'Hao³ ch'i¹ wu² 'hao³ 'han,⁴ t'ien¹ hsia⁴ yi¹ ta⁴ pan⁴;
好 漢 無 好 妻。天 下 一 大 堆
'Hao³ 'han⁴ wu² 'hao³ ch'i,¹ t'ien¹ hsia⁴ yi¹ ta⁴ tui.¹

2180

Nought must divide the married pair;
Its weight the steelyard cannot spare.
公 不 離 婆。秤 不 離 砣
Kung¹ pu⁴ li² p'o²; ch'êng³ pu⁴ li² t'o.⁴

2181

People married early, see in plainness nothing wrong:
And clothes, though made of coarsest cloth, are often very strong.
結 髮 夫 妻 醜 也 好
Chieh² fa³ fu¹ ch'i¹ ch'ou³ yeh³ 'hao³:
粗 布 縫 衣 衣 也 牢
Ts'u¹ pu⁴ fêng³ i¹ i¹. yeh³ lao.²

NOTE.—"Early"; *chieh³ fa,³* the knotting up of the hair, at the age of one and a half or two years.

2182

The bride that is linked to a worthless groom,
Is like a man buried in a luckless tomb.
嫁 壞 人。葬 壞 墳
Chia⁴ 'huai⁴ jên,² tsang 'huai⁴ fên.²

2183

Widow marriage must always be,
Consummated immediately.
過 婚 嫂。連 夜 討
Kuo⁴ hun¹ sao³ lien² yeh⁴ t'ao.³

NOTE.—Else the widow will demand a higher price, or accept some one else's higher bid.

2184

Having lost her first husband, again she's a bride;
And so she gets higher at every stride.
死 了 前 夫 嫁 後 夫 一 步 高 一 步
Ssŭ³ liao³ ch'ien² fu¹ chia⁴ 'hou⁴ fu¹; Yi¹ pu⁴ kao¹ yi¹ pu.⁴

2185

For virtue a woman our wife we make;
For her beauty we a concubine take.

娶 妻 娶 德。娶 妾 娶 色
Ch'ü[3] ch'i[1] ch'ü[3] tê[2]; ch'ü[3] ch'ieh[4] ch'ü[3] sê.[4]

2186

Long not for the goddess' beauty divine;
Long that the star of your husband may shine.

不 要 觀 音 面。只 要 夫 星 現
Pu[4] yao[4] Kuan[1] Yin[1] mien[4]; chih[3] yao[4] fu[1] hsing[1] hsien.[4]

NOTE.—"Goddess," *i. e. Kuan Yin*, the well-known goddess of mercy. For an interesting and learned account of this divinity, see Eitel's "Handbook of Chinese Buddhism," page 18.

2187

The dislike of her husband's parents she need not mind;
But from her husband's dislike what escape can she find?

公 婆 嫌 還 猶 可
Kung[1] p'o[2] hsien[2] huan[2] yu[2] k'o[3]
丈 夫 嫌 無 處 躲
Chang[4] fu[1] hsien[2] wu[2] ch'u[4] to.[2]

2188

The well-to-do maiden is not married into a poverty-stricken family.

有 福 之 女 不 落 無 福 之 家
Yu[3] fu[2] chih[1] nü[2] pu[4] lo[4] wu[2] fu[2] chih[1] chia.[1]

2189

Early marriage is the duty of adults of both sexes.

男 大 須 婚。女 大 須 嫁
Nan[2] ta[4] hsü[1] 'hun[1]; nü[2] ta[4] hsü[1] chia.[4]

2190

A clever match-maker can scold both sides; while a stupid match-maker gets scolded by both.

會 做 媒 的 罵 兩 頭
'Hui[4] tso[4] mei[2] ti[1] ma[4] liang[3] t'ou[2];
不 會 做 媒 的 兩 頭 罵
pu[4] 'hui[4] tso[4] mei[2] ti[1] liang[3] t'ou[2] ma.[4]

2191

Those who rear daughters hope for great suitors.

養 女 望 高 門
Yang³ nü² wang⁴ kao¹ mên.²

2192

The upper classes endow their daughters on marriage; the middle classes do nothing but rear and marry them; and the lower classes make money by marrying them.

上 等 之 人 陪 錢 嫁 女
Shang⁴ têng³ chih¹ jên² p'ei² ch'ien² chia⁴ nü²;
中 等 之 人 養 女 嫁 女
chung¹ têng³ chih¹ jên² yang³ nü² chia⁴ nü²;
下 等 之 人 賺 錢 嫁 女
hsia⁴ têng³ chih¹ jên² chuan⁴ ch'ien² chia⁴ nü.²

2193

Without clouds in the sky it cannot rain; so without go-betweens a match can never be made.

天 上 無 雲 不 下 雨
T'ien¹ shang⁴ wu² yün² pu⁴ hsia⁴ yü³;
地 下 無 媒 不 成 親
ti⁴ hsia⁴ wu² mei² pu⁴ ch'êng² ch'in.¹

2194

When one family rears a daughter, a hundred families ask her in marriage.

一 家 養 女 百 家 求
Yi¹ chia¹ yang³ nü² pai³ chia¹ ch'iu.²

2195

In marrying a daughter select an excellent son-in-law; and do not extort costly wedding presents.

嫁 女 擇 佳 婿。勿 索 重 聘
Chia⁴ nü² tsê² chia¹ hsü,⁴ wu⁴ so³ chung⁴ p'in.⁴

2196

In marrying a son seek a virtuous maiden, and scheme not for a rich dowry.

娶 媳 求 淑 女。勿 計 厚 奩
Ch'ü³ hsi² ch'iu² shu² nü,² wu⁴ chi⁴ 'hou⁴ lien.²

2197

Negligent farming may induce temporary poverty; but a mistake in marrying blights a whole life.

種 田 不 好 一 時 窮
Chung⁴ t'ien² pu⁴ 'hao³ yi¹ shih² ch'iung²;
討 壞 老 婆 一 生 窮
t'ao³ 'huai⁴ lao³ p'o² yi¹ shêng¹ ch'iung.²

2198

Nine out of ten go-betweens are liars.

十 媒 九 誑
Shih² mei² chiu³ 'huang.³

2199

You expect condiments with vegetables; a pretty face with a concubine.

吃 菜 吃 油 鹽。 娶 妾 娶 容 顏
Ch'ih¹ ts'ai⁴ ch'ih¹ yu² yen²; ch'ü³ ch'ieh⁴ ch'ü³ yung² yen.²

2200

You may exhume a coffin; you may not reject a betrothed son-in-law.

葬 墳 還 可 取。 擇 婿 不 可 悔
Tsang⁴ fên² 'huan² k'o³ ch'ü³; tsê² hsü⁴ pu⁴ k'o³ 'hui.³

2201

Matrimony, exhort men to complete; strifes, exhort men to put away.

婚 姻 勸 攏。 禍 患 勸 開
'Hun¹ yin¹ ch'üan⁴ lung³; kuo⁴ 'huan⁴ ch'üan⁴ k'ai.¹

2202

There are Five Relations, but that of husband and wife stands first; there are three thousand great Rites, but that of marriage is most important.

人 倫 有 五 夫 婦 爲 先
Jên² lün² yu³ wu³ fu¹ fu⁴ wei² hsien¹;
大 禮 三 千 婚 姻 最 重
ta⁴ li³ san¹ ch'ien¹ 'hun¹ yin¹ tsui⁴ chung.⁴

NOTE.—According to the present custom of speaking of the Five Relations, they occur in the following order: Prince and Minister; Parents and children; Husbands and wives; Elder and younger Brothers; and Friends. But in the *Yi-Ching* the relation of Husband and wife stands first; hence this saying.

2203

Marriage results from ante-natal causes.

前 世 有 緣 今 世 結
Ch'ien^{2} shih^{4} yu^{3} yüan^{2} chin^{1} shih^{4} chieh.^{2}

2204

In the husband fidelity is the thing that's good; in the wife obedience is the thing that's proper.

夫 以 義 爲 貞。 婦 以 順 爲 正
Fu^{1} i^{3} i^{4} wei^{2} liang^{2}; fu^{4} i^{1} shun^{4} wei^{2} chêng.^{4}

2205

Husband and wife are indeed birds of one grove, but at the bourn of death each takes his separate flight.

夫 妻 本 是 同 林 鳥
Fu^{1} ch'i^{1} pên^{3} shih^{4} t'ung^{2} lin^{2} niao,^{3}
大 限 到 來 各 時 飛
ta^{4} hsien^{4} tao^{4} lai^{2} ko^{4} tzŭ^{4} fei.^{1}

2206

Ugly men marry pretty wives. *Lit.:* Scabbed-heads get flowery boughs.

癩 獠 討 花 枝
La^{1} li^{2} t'ao^{3} 'hua^{1} chih.^{1}

2207

If they match by nature, marry them.

生 成 一 對。 紐 成 一 雙
Shêng^{1} ch'êng^{2} yi^{1} tui,^{4} niu^{3} ch'êng^{2} yi^{1} shuang.^{1}

2208

Husband and wife in perfect concord, are like the music of the harp and lute.

夫 妻 相 好 合。 琴 瑟 與 笙 簧
Fu^{1} ch'i^{1} hsiang^{1} 'hao^{3} 'ho,^{2} ch'in^{2} sê^{2} yü^{2} shêng wang.

2209

Conjugal felicity. *Lit.:* The husband sings and the wife accompanies.

夫 唱 婦 隨
Fu^{1} ch'ang^{4} fu^{4} sui.^{2}

2210

Horses will not re-mate; but men and women will re-marry.

馬 無 再 配。人 有 重 婚
Ma³ wu² tsai⁴ p'ei⁴; jên² yu³ ch'ung² 'hun.¹

2211

When a man's vessel is upset and its masts broken, he is poor for a time; but when a man marries a bad wife he is poor for life.

翻 船 折 桅 一 時 窮
Fan¹ ch'uan² chê² wei² yi¹ shih² ch'iung²;
討 壞 老 婆 一 生 窮
t'ao³ 'huai⁴ lao³ p'o² yi¹ shêng¹ ch'iung.²

2212

The fool fears his old woman; but the virtuous wife reverences her husband.

癡 漢 怕 老 婆。賢 女 敬 丈 夫
Ch'ih² 'han⁴ p'a⁴ lao³ p'o²; hsien² nü² ching⁴ chang⁴ fu.¹

2213

A talented bridegroom is sometimes matched with a worthless bride; and a clever woman is sometimes married to a dolt.

清 秀 才 郎 到 配 不 頁 之 婦
Ch'ing¹ hsiu⁴ ts'ai² lang² tao⁴ p'ei⁴ pu⁴ liang² chih¹ fu⁴;
乖 巧 女 子 反 招 愚 拙 之 夫
kuai¹ ch'iao³ nü² tzŭ³ fan³ chao¹ yü² chüeh² chih¹ fu.¹

2214

When the two have been united they may not be separated.

伴 人 合 不 可 伴 人 開
P'an⁴ jên² 'ho² pu⁴ k'o³ pan⁴ jên² k'ai.¹

2215

Loving husbands and wives, enjoy the enduring affection of their sons and daughters.

夫 妻 恩 厚。兒 女 情 長
Fu¹ ch'i¹ ên¹ 'hou,⁴ êrh² nü² ch'ing² ch'ang.²

2216

A man may be ten years older than his wife; she must not be one year older than he.

只 許 男 大 一 屘
Chih³ hsü³ nan² ta⁴ yi¹ ts'eng²
不 可 女 長 一 歲
pu⁴ k'o³ nü² ch'ang⁴ yi¹ sui.⁴

2217

A man without a wife has a home without a mistress; a woman without a husband is an unprotected being.

男 無 妻 家 無 主
Nan² wu² ch'i¹ chia¹ wu² chu³;
女 無 夫 身 無 主
nü² wu² fu¹ shên¹ wu² chu.³

2218

When husband and wife disagree, they become the dupes of their own female slaves.

夫 婦 不 和 奴 婢 欺
Fu¹ fu⁴ pu⁴ 'ho² nu³ pi⁴ ch'i.¹

2219

In bed,—husband and wife; out of bed,—guests.

上 牀 夫 婦 下 牀 客
Shang⁴ ch'uang² fu¹ fu,⁴ hsia⁴ ch'uang² k'o.⁴

2220

Husbands are as Heaven to their wives; wives are the slaves of their husbands.

夫 乃 婦 之 天。 妻 乃 夫 之 奴
Fu¹ nai³ fu⁴ chih¹ t'ien¹; ch'i¹ nai³ fu¹ chih¹ nu.³

2221

Husband and wife have no enmities which can survive a night.

夫 妻 無 隔 夜 之 仇
Fu¹ ch'i¹ wu² ko² yeh⁴ chih¹ ch'ou.²

2222

If I keep to my wife, others will keep to theirs.

我 不 淫 人 婦。 人 不 淫 我 妻
Wo³ pu⁴ yin² jên² fu,⁴ jên² pu⁴ yin² wo³ ch'i.¹

2223

A good man will not beat his wife; a good dog will not worry a fowl.

好 漢 不 打 妻。好 狗 不 咬 雞
ʻHao³ ʻhan⁴ pu⁴ ta³ chʻi¹; ʻhao³ kou³ pu⁴ yao³ chi.¹

2224

Is he a superior man who listens to his wife, and turns against his brother?

聽 婦 言 乖 骨 肉。豈 是 丈 夫
Tʻing¹ fu⁴ yen² kuai¹ ku³ jou,⁴ chʻi³ shih⁴ chang⁴ fu¹?

2225

Do not curse your wife in the evening, or you will have to sleep alone.

莫 罵 酉 時 妻。一 夜 受 孤 悽
Mo⁴ ma⁴ yu³ shih² chʻi,¹ yi¹ yeh⁴ shou⁴ ku¹ chʻi.¹

2226

If your wife is against it, do not get a concubine.

吃 醋 不 討 小
Chʻih¹ tsʻu⁴ pu⁴ tʻao³ hsiao.³

2227

He detests his own wife, but loves other men's. *Lit.:* He lightly esteems the domestic fowl, but loves the wild pheasant.

輕 家 雞 愛 野 雉
Chʻing¹ chia¹ chi¹ ai⁴ yeh³ chʻih.⁴

2228

Fine houses are man-measuring skeps; and fair wives are ferry boats.

華 屋 量 人 斗。嬌 妻 渡 客 船
ʻHua² wu¹ liang³ jên² tou³; chiao¹ chʻi¹ tu⁴ kʻo⁴ chʻuan.²

NOTE.—The moral of this proverb is—Neither covet fine houses nor pretty wives; for, out of the one you will be turned by death, and, after your death, the other will marry again.

2229

Take no notice of what you hear said on the pillow.

枕 邊 之 言 莫 聽
Chên³ pien¹ chih¹ yen³ mo⁴ tʻing.¹

2230

A virtuous wife causes her husband to be honoured; a bad one brings him to shame.

賢 婦 令 夫 貴。惡 婦 令 夫 賤

Hsien² fu⁴ ling⁴ fu¹ kuei,⁴ o⁴ fu⁴ ling⁴ fu¹ chien.⁴

NOTE.—"A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones." Prov. 12; 4.

2231

Ugly wives and stupid maids are priceless treasures.

醜 婦 拙 奴 無 價 之 寶

Ch'ou³ ch'i¹ chüeh² nu³ wu² chia⁴ chih¹ pao.³

2232

Do not marry wives or concubines who are gorgeously fine.

妻 妾 切 忌 豔 妝

Ch'i¹ ch'ieh⁴ ch'ieh⁴ chi⁴ yen⁴ chuang.¹

2233

A virtuous wife saves her husband from evil ways.

家 有 賢 妻。男 人 不 遭 橫 事

Chia¹ yu³ hsien² ch'i,¹ nan² jên² pu⁴ tsao¹ hun⁴ shih.⁴

2234

Nothing will frighten a wilful wife but a beating.

强 婆 娘 只 怕 打

Chiang⁴ p'o² niang² chih³ p'a⁴ ta.³

2235

She who is wife to one man cannot eat the rice of two.

一 家 女 兒 吃 不 得 兩 家 飯

Yi¹ chia¹ nü² êrh² ch'ih¹ pu⁴ tê² liang³ chia¹ fan.⁴

2236

Slanders cluster round a widow's door.

寡 婦 門 前 多 是 非

Kua³ fu⁴ mên² ch'ien² to¹ shih⁴ fei.¹

2237

Dress to meet your parents, undress to meet your husband.

穿 衣 見 父 母。脫 衣 見 丈 夫

Ch'uan¹ i¹ chien⁴ fu⁴ mu,³ t'o¹ i¹ chien⁴ chang⁴ fu.¹

2238

If she rises early she offends her husband; if late, his father and mother.

起 早 了 得 罪 丈 夫
Ch'i³ tsao³ liao³ tê² tsui⁴ chang⁴ fu¹;
起 晏 了 得 罪 公 婆
ch'i³ yen⁴ liao³ tê² tsui⁴ kung¹ p'o.²

2239

Happy the wife who dies before her husband; unhappy she who dies after him.

有 福 死 夫 前。 無 福 死 夫 後
Yu³ fu² ssŭ³ fu¹ ch'ien²; wu² fu² szŭ³ fu¹ 'hou.⁴

2240

Good tempered and careful—she's a good wife indeed.

下 氣 小 心。 纔 是 婦 女
Hsia⁴ ch'i⁴ hsiao³ hsin¹ ts'ai² shih⁴ fu⁴ nü.²

2241

A good horse will not turn back to eat grass; and a good wife will not marry a second husband.

好 馬 不 吃 回 頭 草
'Hao³ ma³ pu⁴ ch'ih¹ 'hui² t'ou² ts'ao³;
好 妻 不 嫁 二 丈 夫
'hao³ ch'i¹ pu⁴ chia⁴ êrh⁴ chang⁴ fu.¹

2242

A loyal minister will serve but one Prince; a virtuous woman but one husband.

忠 臣 不 事 二 君
Chung¹ ch'ên² pu⁴ shih⁴ êrh⁴ chün¹;
貞 婦 不 事 二 夫
chên¹ fu⁴ pu⁴ shih⁴ êrh⁴ fu.¹

2243

A widow. *Lit.:* A rudderless boat.

無 舵 之 舟
Wu² to⁴ chih¹ chou.¹

CHAPTER IV.

ELDER AND YOUNGER BROTHERS.

2244

"In childhood who as brothers are,
When grown up oft are severed far."

小 時 是 兄 弟。長 大 各 鄉 里
Hsiao^{3} shih^{2} shih^{4} hsiung^{1} ti,^{4} ch'ang^{4} ta^{4} ko^{4} hsiang^{1} li.^{3}

2245

Brothers resemble hands and feet.

兄 弟 如 手 足
Hsiung^{1} ti^{4} ju^{2} shou^{3} tsu.^{2}

NOTE.—This is the stereotyped illustration which meets one everywhere in Chinese books.

2246

Though the left hand conquer the right, no advantage is gained.

左 拳 打 右 手。雖 勝 不 如 無
Tso^{3} ch'üan^{2} ta^{3} yu^{4} shou,^{3} sui^{1} shêng^{4} pu^{4} ju^{2} wu.^{2}

2247

Torn clothes may be mended; but a hand or foot cannot be stuck on again.

衣 裳 破 尙 可 補
I^{1} shang^{1} p'o^{4} shang^{4} k'o^{3} pu^{3};
手 足 斷 難 得 連
shou^{3} tsu^{2} tuan^{4} nan^{2} tê^{2} lien.^{2}

2248

When brothers disagree they are imposed on by others.

兄 弟 不 和 旁 人 欺
Hsiung^{1} ti^{4} pu^{4} 'ho^{2} p'ang^{2} jên^{2} ch'i.^{1}

2249

A brother is harder to get than lands.

難 得 者 兄 弟。易 得 者 田 地
Nan^{2} tê^{3} chê^{2} hsiung^{1} ti^{4}; i^{4} tê^{2} chê^{2} t'ien^{2} ti.^{4}

2250

A brother's injuries are soon healed.

兄 弟 殺 一 刀 貫 一 个 疤
Hsiung^{1} ti^{4} sha^{1} yi^{1} tao^{1} kuan^{4} yi^{1} ko^{4} pa.^{1}

2251

Though brothers are so closely akin, it is each for himself in money matters.

兄 弟 雖 親 財 利 各 別
Hsiung^{1} ti^{4} sui^{1} ch'in^{1} ts'ai^{2} li^{4} ko^{4} pieh.^{2}

2252

Though a brother commit murder, it does not involve his brethren.

弟 兄 殺 人 各 分 手 足
Ti^{4} hsiung^{1} sha^{1} jên^{2} ko^{4} fên^{1} shou^{3} tsu.^{2}

2253

Brothers sometimes disagree. *Lit.:* Top and bottom teeth sometimes come into awkward collision.

齒 牙 也 有 相 撞 日 子
Ch'ih^{3} ya^{2} yeh^{3} yu^{3} hsiang^{1} chuang^{4} jih^{4} tzŭ.^{3}

2254

The same. *Lit.:* Dishes and basins will sometimes get smashed together.

碟 碗 也 有 相 撞 的 日 子
Tieh^{2} wan^{3} yeh^{3} yu^{3} hsiang^{1} chuang^{4} ti^{1} jih^{4} tzŭ.^{3}

2255

The most difficult thing on earth to get is a brother.

天 下 最 難 得 者 兄 弟
T'ien^{1} hsia^{4} tsui^{4} nan^{2} tê^{2} chê^{2} hsiung^{1} ti.^{4}

2256

Kind friends are better than unkind brothers.

兄 弟 相 害 不 如 友 生
Hsiung^{1} ti^{4} hsiang^{1} hai^{4} pu^{4} ju^{2} yu^{3} shêng.^{1}

2257

Be he never so good he still is a stranger; be he never so bad he still is part of myself.

好 煞 了 是 他 人
'Hao³ sha¹ liao³ shih⁴ t'a¹ jên²;
壞 煞 了 是 自 己
'huai⁴ sha¹ liao³ shih⁴ tzŭ⁴ chi.³

2258

Never allow the slightest consideration of profit, to injure the affection proper between those who are of the same bone and flesh.

勿 以 絲 毫 利。便 傷 骨 肉 情
Wu⁴ i³ ssŭ¹ 'hao² li,⁴ pien⁴ shang¹ ku³ jou⁴ ch'ing.²

CHAPTER V.

FRIENDS.

2259

Unless you will give him some trifling sum,
You can't get rid of a destitute chum.

說 得 脫。得 八 合
Shuo[1] tê[2] t'o,[1] tê[2] pa[1] 'ho.[2]

NOTE.—The above is the commonest application to which this proverb is put; it can also be applied to any importunate creditor.

2260

Friendship existence to attain,
Must rest on goodness not on gain.

交 義 不 交 財。交 財 兩 不 來
Chiao[1] i[4] pu[4] chiao[1] ts'ai[2]; chiao[1] ts'ai[2] liang[3] pu[4] lai.[2]

2261

Mix with mandarins and grow poor;
With merchants and increase your store;
With Bonzes and you soon will find,
Subscription lists not far behind.

交 官 窮。交 客 富。
Chiao[1] kuan[1] ch'iung[2]; chiao[1] k'o[4] fu[4];
交 和 尙。得 綠 簿
Chiao[1] 'ho[2] shang[4] tê[2] yüan[2] pu.[4]

2262

With every friend and fellow you meet,
You can do nothing but drink and eat:

三 朋 四 友。碗 酒 筷 肉
San[1] p'êng[2] ssŭ[4] yu,[3] wan[3] chiu[3] k'uai[4] jou.[4]

2263

Friends are at fault when a man is allowed to wear his dress awry.

衣 冠 不 正 朋 友 之 過
I[1] kuan[1] pu[4] chêng[4] p'êng[2] yu[3] chih[1] kuo.[4]

2264

Friends in the morning foes at night.

朝 兄 弟 暮 仇 敵
Chao[1] hsiung[1] ti[4] mu[4] ch'ou[2] ti.[2]

2265

Never make friends of ungenial men.

人 到 無 情 切 莫 相 •交
Jên[2] tao[4] wu[2] ch'ing[2] ch'ieh[4] mu[4] hsiang[1] chiao.[1]

2266

A well-known friend is a treasure.

人 熟 是 寶
Jên[2] shu[2] shih[4] pao.[3]

2267

Men are friends the world over.

五 湖 四 海 都 是 朋 友
Wu[3] hu[2] ssŭ[4] hai[3] tu[1] shih[4] p'êng[2] yu.[3]

2268

Lingering friendship. *Lit.:* The lotus root may be broken and its silken fibres remain united.

藕 斷 絲 不 斷
Ou[3] tuan[4] ssŭ[1] pu[4] tuan.[4]

2269

When friendship is real men can talk without reserve.

得 意 忘 言 無 所 不 談
Tê[2] i[4] wang[4] yen[2] wu[2] so[3] pu[4] t'an.[2]

2270

A miserable friendship. *Lit.:* An opium-smoker's probe scraped by a bit of pot.

鴉 片 烟 籤 子。遇 着 瓷 瓦 刮
Ya[1] p'ien[4] yen[1] ch'ien[1] tzŭ,[3] yü[4] cho[2] tz'ŭ[2] wa[1] kua.[1]

2271

Impossible alliance. *Lit.:* Friendship between ice and coal.

冰 炭 之 交 or 冰 炭 相 投
Ping[1] t'an[4] chih[1] chiao.[1] or, Ping[1] t'an[4] hsiang[1] t'ou.[2]

2272

Who are firmly joined can be hardly severed.

固 結 不 可 解
Ku⁴ chieh² pu⁴ k'o³ chieh.³

2273

Drink only with familiar friends; and recite poetry only with a poet.

酒 逢 知 己 飲。詩 向 會 人 吟
Chiu³ fêng² chih¹ chi³ yin³; shih¹ hsiang⁴ 'hui⁴ jên² yin.²

2274

One's acquaintances must fill the empire; but one's familiar friends must be few.

相 識 滿 天 下。知 心 能 幾 人
Hsiang¹ shih⁴ man³ t'ien¹ hsia⁴; chih¹ hsin¹ nêng² chi³ jên.²

2275

Let the politeness of first acquaintances characterize all after intercourse, and in the longest friendship nothing disagreeable will arise.

相 逢 好 似 初 相 識
Hsiang¹ fêng² 'hao³ ssŭ⁴ ch'u¹ hsiang¹ shih,⁴
到 老 終 無 怨 恨 心
tao⁴ lao³ chung¹ wu² yuan¹ 'hên³ hsin.¹

2276

If friends meet and part empty, the blooming peach blossom round the grotto will deride them.

相 逢 不 飲 空 歸 去
Hsiang¹ fêng² pu⁴ yin³ k'ung² kuei¹ ch'ü,⁴
洞 口 桃 花 也 笑 人
tung⁴ k'ou³ t'ao² 'hua¹ yeh³ hsiao⁴ jên.²

2277

Having money and wine your friends will be many; but who will visit you when in distress?

有 錢 有 酒 多 兄 弟
Yu³ ch'ien² yu³ chiu³ to¹ hsiung¹ ti⁴;
急 難 何 曾 見 一 人
chi² nan² 'ho² ts'êng² chien⁴ yi¹ jên²?

NOTE.—The poor is hated even of his own neighbour; but the rich hath many friends. Prov. 14; 20.

2278

Unless your friend be your superior, you had better have none; and for a few days observe whether his subsequent greetings equal his first.

結 交 須 勝 己。似 我 不 如 無
Chieh² chiao¹ hsü¹ sheng⁴ chi,³ ssŭ⁴ wo³ pu⁴ ju³ wu²;
但 看 三 五 日。相 見 不 如 初
tan⁴ k'an⁴ san¹ wu³ jih,⁴ hsiang¹ chien⁴ pu⁴ ju² ch'u.¹

2279

No joy equals that of making a new friend; no sorrow that of being separated from friends.

樂 莫 樂 兮 新 相 知
Lê⁴ mo⁴ lê⁴ hsi¹ hsin¹ hsiang¹ chih¹;
悲 莫 悲 兮 生 別 離
pei¹ mo⁴ pei¹ hsi¹ shêng¹ pieh² li.²

2280

Tigers and deer do not stroll together.

虎 鹿 不 同 遊
'Hu³ lu⁴ pu⁴ t'ung² yu.²

2281

The crow does not roost with the phœnix.

烏 鴉 不 與 鳳 凰 棲
Wu¹ ya¹ pu⁴ yü³ fêng⁴ 'huang² ch'i.¹

2282

Though conversing face to face, their hearts have a thousand hills between them.

對 面 與 語。心 隔 千 山
Tui⁴ mien⁴ yü³ yü,³ hsin¹ ko² ch'ien¹ shan.¹

2283

He who has friends in every place finds every place delicious.

四 海 交 遊。都 成 蘭 味
Ssŭ⁴ 'hai³ chiao¹ yu,² tu¹ ch'êng² lan² wei.⁴

2284

Of all acquaintanceship, that in which each knows the other's heart, is best.

人之相知貴相知心
Jên² chih¹ hsiang¹ chih,¹ kuei⁴ hsiang¹ chih¹ hsin.¹

2285

When men are friendly even water is sweet.

人要好水也甜
Jên² yao⁴ ʻhao³ shui³ yeh⁴ tien.³

2286

You can hardly make a friend in a year; but you can easily offend one in an hour.

一年難相與一個人
Yi¹ nien² nan² hsiang¹ yü³ yi¹ ko⁴ jên²;
一時便得罪一個人
Yi¹ shih² pien⁴ tê² tsui⁴ yi¹ ko⁴ jên.²

2287

Better associate with one well known than with a stranger.

伴生不如伴熟
Pan⁴ shêng¹ pu⁴ ju² pan⁴ shu.²

2288

Having wine and good feeding you'll have plenty of friends; but in the day of adversity—none.

有酒有肉多朋友
Yu³ chiu³ yu³ jou⁴ to¹ pʻêng² yu³;
患難之時一個無
ʻhuan⁴ nan² chih¹ shih² yi¹ ko⁴ wu.²

2289

When purposes agree the most hostile grow friendly; when they disagree near relatives become enemies.

意合則吳越相親
I⁴ ʻho² tsê² Wu² Yüeh⁴ hsiang¹ chʻin¹;
意不合則骨肉爲仇敵
i⁴ pu⁴ ʻho² tsê² ku³ jou⁴ wei² chʻou² ti.²

NOTE.—"The most hostile," *lit:* "*Wu* and *Yüeh*"; two ancient States that were often at enmity with each other. The *Yüeh* was finally destroyed by the *Wu*. See Dr. Legge's *Chʻun chʻiu*, pages 759, 831.

2290

Without a good mirror no lady can know her true appearance;
Without a true friend no scholar can know his own errors of conduct.

女無明鏡不知面上精粗
Nü² wu² ming² ching⁴ pu⁴ chih¹ mien⁴ shang⁴ ching¹ ts'u¹;
士無良友不知行步虧踰
shih⁴ wu² liang² yu³ pu⁴ chih¹ hsing² pu⁴ k'uei¹ yü.⁴

2291

Two are better than one. *Lit.*: One man's plan is short; the plan of two is long.

一人計短。二人計長
Yi¹ jên² chi⁴ tuan³; êrh⁴ jên² chi⁴ ch'ang.²

2292

When the world's affairs are calm we can judge of them; when affection is moderate it will endure.

世事靜方見。人情淡始長
Shih⁴ shih⁴ ching⁴ fang¹ chien⁴; jên⁴ ch'ing² tan⁴ shih³ ch'ang.²

CHAPTER VI.

VARIOUS.

2293

Those who violate the Five Relations and the Five Constant Virtues will quickly perish.

倫 常 乖 舛。立 見 消 亡
Lün[2] ch'ang[2] kuai[1] ch'uan,[3] li[4] chien[4] hsiao[1] wang.[2]

2294

Relatives are bound to stand by one another.

兄 弟 叔 姪。須 分 多 潤 寡
Hsiung[1] ti[4] shu[2] chih[2] hsü[1] fên[1] to[1] jun[4] kua.[3]

2295

Friends while good dinners last; husband and wife while fuel and food remain.

酒 肉 朋 友。柴 米 夫 妻
Chiu[3] jou[4] p'êng[2] yu[3]; ch'ai[2] mi[3] fu[1] ch'i.[1]

2296

Go into partnership with a brother; and into battle with father and son.

打 夥 還 是 親 兄 弟
Ta[3] 'huo[3] 'huan[2] shih[4] ch'in[1] hsiung[1] ti[4];
上 陣 定 要 父 子 兵
shang[4] chên[4] ting[4] yao[4] fu[4] tzŭ[3] ping.[1]

2297

Sons receive their fathers' fortune; and wives share their husbands' lot.

子 登 父 業。妻 受 夫 分
Tzŭ[3] têng[1] fu[4] yeh[4]; ch'i[1] shou[4] fu[1] fên.[1]

2298

Parents notwithstanding their deep love must be parted from their children; husband and wife though most faithful, must also separate.

父 母 恩 深 終 有 別
Fu[4] mu[3] ên[1] shên[1] chung[1] yu[3] pieh[2];
夫 妻 義 重 也 分 離
fu[1] ch'i[1] i[4] chung[4] yeh[4] fên[1] li.[2]

2299

One, though related, is no relation; another, though not related, is a relation.

是 親 不 是 親。非 親 却 是 親
Shih⁴ ch'in¹ pu⁴ shih⁴ ch'in¹; fei¹ ch'in¹ ch'üeh⁴ shih⁴ ch'in.¹

2300

His griefs are few whose wife is virtuous; his heart is enlarged whose sons are dutiful.

妻 賢 夫 禍 少。子 孝 父 心 寬
Ch'i¹ hsien² fu¹ huo⁴ shao³; tzŭ³ hsiao⁴ fu⁴ hsien¹ k'uan.¹

2301

Princes know their Ministers, Fathers their Children, Elder Brothers their Younger Brothers, and Teachers their Scholars, better than any one else.

知 臣 莫 如 君。知 子 莫 如 父
Chih¹ ch'ên² mo⁴ ju² chün,¹ chih¹ tzŭ³ mo⁴ ju² fu,⁴
知 弟 莫 如 兄。知 弟 莫 如 師
Chih¹ ti⁴ mo⁴ ju² hsiung,¹ chih¹ ti⁴ mo⁴ ju² shih.¹

2302

Would you know the character of a Prince, then first observe his Ministers; would you become acquainted with a man, first look at his Friends; would you know a Father, first consider his Son.

欲 知 其 君。先 視 其 臣
Yü⁴ chih¹ ch'i² chün,¹ hsien¹ shih⁴ ch'i² ch'ên²;
欲 識 其 人。先 視 其 友
Yü⁴ shih⁴ ch'i² jên,² hsien¹ shih⁴ ch'i² yu³;
欲 知 其 父。先 視 其 子
Yü⁴ chih¹ ch'i² fu,⁴ hsien¹ shih⁴ ch'i² tzŭ.³

2303

If we were not an injured family, we should have neither sons nor daughters; if we were not at enmity we should never have been husband and wife.

不 是 寃 家 不 成 兒 女
Pu⁴ shih⁴ yüan¹ chia¹ pu⁴ ch'êng² êrh² nü ²;
不 是 對 頭 不 成 夫 婦
Pu⁴ shih⁴ tui⁴ t'ou² pu⁴ ch'êng² fu¹ fu.⁴

NOTE.—This is used in reply to congratulation, in a jocular and self-depreciatory sense.

2304

Poverty in a family brings out the dutiful Son; and confusion in the state reveals the loyal Minister.

家 貧 見 孝 子。 國 亂 顯 忠 臣
Chia¹ p'in³ chien⁴ hsiao⁴ tzŭ³; kuo² lan⁴ hsien³ chung¹ ch'ên.²

2305

Who honours his Prince, will think lightly of rank and emolument; who honours his Parents, will honour his wife and child less; who honours his Brothers, will think lightly of money and heritage.

視 朝 廷 重 則 爵 祿 輕
Shih⁴ ch'ao² t'ing² chung⁴ tzê² chüeh² lu⁴ ch'ing¹;
視 父 母 重 則 妻 子 輕
Shih⁴ fu⁴ mu³ chung⁴ tsê² ch'i¹ tzŭ³ ch'ing¹;
視 兄 弟 重 則 財 產 輕
Shih⁴ hsiung¹ ti⁴ chung⁴ tsê² ts'ai² ch'an⁴ ch'ing.¹

2306

Those who at home are not given up to their wives and children, will serve their Parents filially; those who abroad do not deceive their Friends, will serve their Prince with loyalty.

內 不 溺 於 妻 子 者。 事 親 必 孝
Nei⁴ pu⁴ ni⁴ yü² ch'i¹ tzŭ³ chê,² shih⁴ ch'in¹ pi⁴ hsiao⁴;
外 不 欺 於 朋 友 者。 事 君 必 忠
Wai⁴ pu⁴ ch'i¹ yu² p'êng² yu³ chê,² shih⁴ chün¹ pi⁴ chung.¹

2307

The thing important to the Five Relations is Respectfulness; the perfect embodiment of the Ten Virtues is Sincerity.

五 倫 之 要 在 敬
Wu³ lun² chih¹ yao⁴ tsai⁴ ching⁴;
十 義 之 全 惟 誠
Shih² i⁴ chih¹ ch'ien² wei² ch'êng.²

NOTE.—The Ten Virtues are those which belong to the Ten members of the Five relations.

2308

He has perfect tranquility whose wife is virtuous and sons obedient; and all things are satisfactory when rains are seasonable and winds moderate.

妻 賢 子 孝 一 身 閒
Ch'i¹ hsien² tzŭ³ hsiao⁴ yi¹ shên¹ hsien²;
雨 順 風 調 萬 事 足
Yü³ shun⁴ fêng¹ tiao⁴ wan⁴ shih⁴ tsu²;

2309

If sincerity be wanting between Prince and Minister the nation will have no peace; if between Parents and Children, the family will have no concord; if between Brothers, their affections will be loosened; if between Friends, their intercourse will be distant.

君 臣 不 信 國 不 安
Chün¹ ch'ên² pu⁴ hsin⁴ kuo² pu⁴ an¹;
父 子 不 信 家 不 睦
fu⁴ tzŭ³ pu⁴ hsin⁴ chia¹ pu⁴ mu⁴;
兄 弟 不 信 情 不 親
hsiung¹ ti⁴ pu⁴ hsin⁴ ch'ing² pu⁴ ch'in¹;
朋 友 不 信 交 易 疏
p'êng² yu³ pu⁴ hsin⁴ chiao¹ i⁴ su.²

2310

The honest truth must not be told between Husband and Wife; and lies must not be told between Friend and Friend.

夫 妻 面 前 莫 說 眞
Fu¹ ch'i¹ mien⁴ ch'ien² mo⁴ shuo¹ chên¹;
朋 友 面 前 莫 說 假
p'êng² yu³ mien⁴ ch'ien² mo⁴ shuo¹ chia.³

NOTE.—This proverb supposes that the truth between husband and wife could not bear to be told, both being immoral.

SECTION XVII.—ON RELIGION.

CHAPTER I.

HEAVEN OR GOD.

2311

Heaven rules o'er all things, don't fret yourself to pray;
Trouble spent in making plans, is but thrown away.

萬 事 由 天 莫 强 求
Wan⁴ shih⁴ yu² t'ien¹ mo⁴ ch'iang² ch'iu²;
何 須 苦 苦 用 機 謀
'Ho² hsü¹ k'u³ k'u³ yung⁴ chi¹ mou.²

2312

Imperial Heaven will never slight men of sorrow.

皇 天 不 負 苦 心 人
'Huang² t'ien¹ pu⁴ fu⁴ k'u³ hsin¹ jên.²

2313

Man would have things so and so, but Heaven negatives his plans.

人 便 如 此 如 此
Jên² pien⁴ ju² tz'ŭ³ ju² tz'ŭ,³
天 理 未 然 未 然
t'ien¹ li³ wei⁴ jan² wei⁴ jan.²

2314

It is man's to scheme; it is Heaven's to accomplish.

謀 事 在 人。 成 事 在 天
Mou² shih⁴ tsai⁴ jên²; ch'êng² shih⁴ tsai⁴ t'ien.¹

2315

Heaven responds to man as quickly as shadow to form or echo to voice.

天 之 應 人 敏 如 影 響
T'ien¹ chih¹ ying⁴ jên² min³ ju² ying³ hsiang.³

2316

Heaven never sends a man without providing for him clothes and income.

天 生 一 人。必 有 衣 祿
T'ien[1] shêng[1] yi[1] jên,[2] pi[4] yu[3] i[1] lu.[4]

2317

What man sees not and knows not, Heaven sees and knows.

人 眼 不 見 天 眼 見
Jên[2] yen[3] pu[4] chien[4] t'ien[1] yen[3] chien[4];
人 不 知 道 天 知 道
jên[2] pu[4] chih[1] tao[4] t'ien[1] chih[1] tao.[4]

2318

Man can be bound, but Heaven cannot.

紐 得 過 人 來。紐 不 過 天
Niu[3] tê[2] kuo[4] jên[2] lai,[2] niu[3] pu[4] kuo[4] t'ien.[1]

2319

Heaven sent never the man but Earth provided a grave for him.

天 生 一 人。地 生 一 穴
T'ien[1] shêng[1] yi[1] jên,[2] ti[4] shêng[4] yi[1] hsüeh.[4]

2320

Our daily bread depends on Heaven.

吃 飯 靠 天
Ch'ih[1] fan[4] k'ao[4] t'ien.[1]

2321

Heaven knows how each man gets his living.

吃 飯 不 瞞 天
Ch'ih[1] fan[4] pu[4] man[2] t'ien.[1]

2322

Men deceive good men, Heaven does not; men fear bad men, Heaven does not.

人 善 人 欺 天 不 欺
Jên[2] shan[4] jên[2] ch'i[1] t'ien[1] pu[4] ch'i[1];
人 惡 人 怕 天 不 怕
jên[2] o[4] jên[2] p'a[4] t'ien[1] pu[4] p'a.[4]

2323

When men have good desires Heaven must further them.

人 有 善 願 天 必 從 之
Jên[2] yu[3] shan[4] yüan[4] t'ien[1] pi[4] ts'ung[2] chih.[1]

2324

Nothing can escape the eye of Heaven.

天 眼 恢 恢。 疎 而 不 漏
T'ien[1] yen[3] 'hui[1] 'hui,[1] su[2] êrh[2] pu[4] lou.[4]

2325

Heaven sees clearly, and rewards quickly.

天 眼 昭 昭。 報 應 甚 速
T'ien[1] yen[3] chao[1] chao,[1] pao[4] ying[1] shêng[4] su.[2]

2326

Our whispers thunder in the ear of Heaven; our secret evil deeds flash into the eyes of the gods.

人 間 私 語。 天 聞 若 雷
Jên[2] hsien[2] ssŭ[1] yü[3] t'ien[1] wên[2] jo[4] lei[2];
暗 室 虧 心。 神 目 如 電
an[4] wu[1] k'uei[1] hsin[1] shên[2] mu[4] ju[2] tien.[4]

2327

Heaven stands by the good man.

吉 人 天 相
Ch'i[3] jên[2] t'ien[1] hsiang.[1]

2328

A thousand human schemes may be thwarted by one scheme of Heaven.

人 有 千 算 不 如 天 一 算
Jên[2] yu[3] ch'ien[1] suan[4] pu[4] ju[2] t'ien[1] yi[1] suan.[4]

2329

Thunder strikes and Heaven repairs.

雷 打 天 補
Lei[2] ta[3] t'ien[1] pu.[3]

2330

Man only sees the present, Heaven sees into the future.

人 見 目 前。 天 見 久 遠
Jên[2] chien[4] mu[4] ch'ien,[2] t'ien[1] chien[4] chiu[3] yüan.[3]

2331

Man depends on Heaven, as a ship on her pilot.

人 靠 天 工。 船 靠 舵 公

Jên[2] k'ao[4] t'ien[1] kung,[1] ch'uan[2] k'ao[4] to[4] kung.[1]

2332

Neither repine against Heaven, nor blame men.

不 怨 天。 不 尤 人

Pu[4] yüan[4] t'ien,[1] pu[4] yu[2] jên.[2]

2333

To enjoy the favour of Heaven.

托 天 之 福

T'o[1] t'ien[1] chih[1] fu.[2]

2334

It is Heaven's to destine, but it is man's to shorten or prolong his days.

命 在 於 天。 數 在 於 人

Ming[4] tsai[4] yü[2] t'ien,[1] shu[4] tsai[4] yü[2] jên.[2]

2335

The heart of the people is the heart of Heaven.

民 心 卽 天 心

Min[2] hsin[1] chi[2] t'ien[1] hsin.[1]

2336

It is for me to put forth the utmost effort, it rests with Heaven to succeed my plan.

盡 其 在 我。 聽 其 在 天

Chin[4] ch'i[2] tsai[4] wo[3]; t'ing[1] ch'i[2] tsai[4] t'ien.[1]

2337

When you have fully done your duty, abide the will of Heaven.

盡 人 事 而 聽 天 命

Chin[4] jên[2] shih[4] êrh[2] t'ing[1] t'ien[1] ming.[4]

2338

Would that Heaven would always produce good men; and that men would always do good!

願 天 常 生 好 人
Yüan⁴ t'ien¹ ch'ang² shêng¹ 'hao³ jên²;
願 人 常 行 好 事
yüan⁴ jên² ch'ang² hsing² 'hao³ shih.⁴

2339

There is nothing partial in the ways of Heaven.

天 道 無 私
T'ien¹ tao⁴ wu² ssŭ.¹

2340

Man may not, but Heaven knows.

人 不 知 天 知
Jen² pu⁴ chih¹ t'ien¹ chih.¹

2341

When Heaven rears a man he grows very fat; when men rear one he is nought but skin and bone.

天 養 人 胖 瞎 瞎
T'ien¹ yang³ jên² p'ang⁴ su⁴ su,⁴
人 養 人 皮 包 骨
jên² yang³ jên² p'i² pao¹ ku.³

2342

You may deceive men; you can't deceive Heaven.

瞞 得 過 人 來。瞞 不 過 天
Man² tê² kuo⁴ jên² lai²; man² pu⁴ kuo⁴ t'ien.¹

2343

Heaven and Earth are great; father and mother are honourable.

天 地 爲 大。父 母 爲 尊
T'ien¹ ti⁴ wei² ta⁴; fu⁴ mu³ wei² tsun.¹

2344

Heaven knows, Earth knows, you know, and I know.

天 知 地 知 你 知 我 知
T'ien¹ chih,¹ ti⁴ chih,¹ ni³ chih,¹ wo³ chih.¹

NOTE.—This was the noble saying of a virtuous mandarin of the *'Han* dynasty, whose name was *Yang Tsen* (楊 震,) when some one brought him a bribe in the night.

2345

Death and life have their determined appointment; riches and honours depend upon Heaven.

死 生 有 命。富 貴 在 天

Ssŭ[3] shêng[1] yu[3] ming[4]; fu[4] kuei[4] tsai[4] t'ien.[1]

2346

Heaven complies with the wishes of good men; joy springs spontaneous in harmonious homes.

人 善 天 從 願 家 和 福 自 生

Jên[2] shan[4] t'ien[1] ts'ung[2] yüan[4]; chia[1] 'ho[2] fu[2] tzŭ[4] shêng.[1]

CHAPTER II.

IDOLS AND IDOLATRY.

2347

When troubled with sickness, and very bad,
Petition the gods that health may be had.

患 病 不 好。求 神 上 表
'Huan[4] ping[4] pu[4] 'hao,[3] ch'iu[2] shên[2] shang[4] piao.[3]

NOTE.—"Is any among you afflicted? let him pray." James 5: 13.

2348

You may deceive a man;
Deceive a God, who can?

瞞 得 過 人。瞞 不 過 神
Man[2] tê[3] kuo[4] jên,[2] man[3] pu[4] kuo[4] shên.[2]

2349

Soon as the cymbals clang,
Three taels go with a bang.

鐃 鈸 一 響。紋 銀 三 兩
Nao[2] po[2] yi[1] hsiang,[3] wên[2] yin[2] san[1] liang.[3]

NOTE.—This proverb illustrates the expensiveness of idol worship. One tael is worth about six shillings.

2350

Men without gods can never proceed;
Gods without men are useless indeed.

人 無 神 不 行。神 無 人 不 靈
Jên[2] wu[2] shên[2] pu[4] hsing[2]; shên[2] wu[2] jên[2] pu[4] ling.[2]

2351

Light your stick of incense at the break of every day;
To Heaven, Earth, Sun, Moon, and Stars, devout thanksgiving pay.
Pray that in every place crops may ripen in the Sun;
Wish for every man a long career of life to run.

每 日 清 晨 一 炷 香
Mei³ jih⁴ ch'ing¹ ch'ên² yi¹ chu⁴ hsiang¹;
謝 天 謝 地 謝 三 光
Hsieh⁴ t'ien¹ hsieh⁴ ti⁴ hsieh⁴ san¹ kuang¹;
所 求 處 處 田 禾 熟
So¹ ch'iu² ch'u⁴ ch'u⁴ t'ien² ho² shu²;
惟 願 人 人 壽 命 長
Wei² yüan⁴ jên² jên² shou⁴ ming⁴ ch'ang.²

2352

To cheat their ancestors men constantly pay,
For sham silver nuggets, good money away.

假 銀 子 肚 裡 空
Chia³ ying² tzŭ³ tu³ li³ k'ung,¹
銅 錢 買 哄 祖 宗
T'ung² ch'ien² mai³ 'hung⁴ tsu³ tsung.¹

2353

Man without divine assistance,
Cannot move an inch of distance.

人 無 神 靈。寸 步 難 行
Jên² wu² shên² ling.² ts'un⁴ pu⁴ nan⁴ hsing.²

2354

Whatever be the affair, exhort men to avoid deceit; for only three feet above our heads the gods are watching.

萬 事 勸 人 休 瞞 昧
Wan⁴ shih⁴ ch'üan⁴ jên² hsiu¹ man² mei⁴;
舉 頭 三 尺 有 神 明
chü³ t'ou² san¹ ch'ih³ yu³ shên² ming.²

2355

You may carry deception into the *yamên*, you cannot carry it into the temple.

橫 心 進 得 衙 門
'Héng⁴ hsin¹ chin⁴ tê² ya³ mên,²
橫 心 進 不 得 廟 門
'hêng⁴ hsin¹ chin⁴ pu⁴ tê² miao⁴ mên.²

2356

Kneel once, bow your head thrice, and offer incense morning and evening.

一 跪 三 叩 首。早 晚 一 爐 香
Yi[1] kuei[4] san[1] k'ou[4] shou,[3] tsao[3] wan[3] yi[1] lu[2] hsiang.[1]

2357

Praying for blessings to reward one's parents, we go up the hill to burn incense.

祈 恩 報 本。朝 山 進 香
Ch'i[2] ên[1] pao[4] pên,[3] ch'ao[2] shan[1] chin[4] hsiang.[1]

2358

He who removes an idol to bathe it, puts the god to needless inconvenience.

搬 菩 薩 洗 澡 枉 勞 神
Pan[1] p'u[2] sa[1] hsi[3] tsao[3] wang[3] lao[2] shên.[1]

2359

Three strokes of the axe are enough to complete an image of the idol *Yang-ssŭ*.

三 斧 頭 砍 定 楊 泗 菩 薩 的 像
San[1] fu[3] t'ou[2] k'an[3] ting[4] Yang[2] ssŭ[4] p'u[2] sa[1] ti[2] hsiang.[4]

NOTE.—*Yang-ssŭ*: the god of sailors, a beardless divinity, with a somewhat rudely carved triangular head.

2360

A beard should not be put on his Worship the God of sailors.

楊 泗 老 爺 鬍 子。安 不 上
Yang[2] ssŭ[4] lao[3] yeh[2] hu[2] tzŭ,[3] an[1] pu[4] shang.[4]

NOTE.—The meaning of this proverb lies in the last three words, and it is used to condemn any impropriety.

2361

If you pray to a Buddha, pray to one only.

求 佛 求 一 尊
Ch'iu[2] fu[2] ch'iu[2] yi[1] tsun.[1]

2362

When the poor are sick they use charms and invoke idols.

窮 人 害 病。求 符 扛 神
Ch'iung[2] jên[2] hai[4] ping[4] ch'iu[2] fu[2] kang[1] shên.[2]

NOTE.—This invocation is through a medium: and it cannot be said that the practice referred to is confined to the poor.

2363

Though you neglect to offer incense when all is well, you will have to fall at Buddha's feet in time of sorrow.

閒 時 不 燒 香。急 時 抱 佛 脚
Hsien[2] shih[2] pu[4] shao[1] hsiang,[1] chi[3] shih[4] pao[4] fu[2] chiao.[3]

2364

Ancestors however remote must be sincerely sacrificed to.

祖 宗 雖 遠。祭 祀 不 可 不 誠
Tsu[3] tsung[1] sui[1] yüan,[3] chi[4] ssŭ[4] pu[4] k'o[3] pu[4] ch'êng.[2]

2365

You honour idols but not your parents. *Lit.*: The living Buddhas you do not honour; but you honour dead Buddhas.

活 佛 不 敬。敬 死 佛
'Huo[2] fu[2] pu[4] ching[4]; ching[4] ssŭ[3] fu.[2]

2366

All idolatrous superstitions are man's invention.

世 上 無 神 鬼。百 般 人 做 起
Shih[4] shang[4] wu[2] shên[2] kuei,[3] pai[3] pan[1] jên[2] tso[4] ch'i.[3]

2367

All the thousands and myriads of gods are but one God.

千 神 萬 神 都 是 一 神
Ch'ien[1] shên[2] wan[4] shên[2] tu[1] shih[4] yi[1] shên.[2]

2368

The god on *Wu-tang-shan* hears the prayers of men from a distance, not of men who live near.

武 當 山 菩 薩 應 遠 不 應 近
Wu[3] tang[4] shan[1] p'u[2] sa[1] ying[4] yüan[3] pu[4] ying[4] chin.[4]

NOTE.—The *Wu-tang-shan* is a very famous mountain situated in the north-west of *Hupeh*, a day's journey from the city of *Chün-chou* (均州). It is a noted retreat of Taoists, and is full of their temples and monasteries. The mountain, with its surrounding scenery, is exceedingly beautiful; and it is the favourite resort of pilgrims from far and near. Their ascent is greatly facilitated by means of a fine stone staircase, with heavy ornamented balustrades on each side; and also, in the steepest parts, by massive iron chains suspended from the balustrades.

There are temples and refreshment rooms at various stages of the ascent, and quite a village near the summit of the peak. The very highest point of what is called, "The peak of the heavenly pillar," is crowned by what is generally believed to be a Golden Temple. This is a very small but unique structure, built throughout of brass, and floored with marble. It contains one principal idol called *Tsu shih* (祖師), and this is the gentleman referred to in this proverb. He is said to have been a prince, the son of *Fan Wang* (梵王) a king of some western state tributary to China in the days of the *T'ang* dynasty.

2369

Unless you have business never go up to the temple of the Three Precious Ones.

無 事 不 登 三 寶 殿
Wu² shih⁴ pu⁴ têng¹ san¹ pao³ tien.⁴

2370

The gods of the door are one good and one bad.

門 神 菩 薩 一 善 一 惡
Mên² shên² p'u² sa¹ yi¹ shan⁴ yi¹ o.⁴

2371

Though you don't believe in other gods, you'll believe in the God of Thunder; though you don't believe in medicine generally, you'll believe in purgatives.

不 信 神 信 雷 神
Pu⁴ hsin⁴ shên² hsin⁴ lei² shên²;
不 信 藥 信 下 藥
pu⁴ hsin⁴ yao⁴ hsin⁴ hsia⁴ yao.⁴

2372

Better do a kindness near home, than go far away to burn incense.

遠 處 燒 香 不 如 近 地 作 福
Yüan³ ch'u⁴ shao¹ hsiang¹ pu⁴ ju² chin⁴ ti⁴ tso⁴ fu.²

2373

You have exposed yourself. *Lit.:* You have burst open the temple door and let the idols see your deed.

推 開 廟 門 把 菩 薩 看 一 看
T'ui¹ k'ai¹ miao⁴ mên² pa³ p'u² sa¹ k'an⁴ yi¹ k'an,⁴

2374

An honest magistrate has lean clerks; a powerful god has fat priests.

官 清 司 吏 瘦。神 靈 廟 祝 肥
Kuan[1] ch'ing[1] ssŭ[1] li[4] shou[4]; shên[2] ling[2] miao[4] chu[4] fei[2]

2375

Age robs men of strength, and gods of virtue.

人 老 無 能。神 老 無 靈
Jên[2] lao[3] wu[2] nêng,[2] shên[2] lao[3] wu[2] ling.[2]

2376

The stinking pig's-head meets the smell-less idol.

臭 猪 頭 搶 倒 饐 鼻 子 菩 薩
Ch'ou[4] chu[1] t'ou[2] chuang[4] tao[3] nung[4] pi[2] tzŭ[3] p'u[2] sa.[1]

2377

He knows a fierce-eyed *Lohan*, but not the kind-eyed *Kuan-yin*.

只 認 得 怒 眼 羅 漢
Chih[3] jên[4] tê[2] nu[4] yen[3] lo[2] han,[4]
不 認 得 低 眉 觀 音
pu[4] jên[4] tê[2] ti[1] mei[2] kuan[1] ying.[1]

NOTE.—"Kind-eyed:" *lit*: '*Kuan-yin* of the bending eyebrows.'

CHAPTER III.

PRIESTS AND NUNS.

2378

As a Bonze about to marry,
So your promises miscarry.

和 尙 娶 親 說 過 光 陰
'Ho[2] shang[4] ch'ü[3] ch'in,[1] shuo[1] kuo[4] kuang[1] yin.[1]

2379

He takes the prayer-book in his hands,
And reads, but no one understands.

檢 倒 一 本 經。念 也 念 不 淸
Chien[3] tao[3] yi[1] pên[3] ching,[1] nien[4] yeh[3] nien[4] pu[4] ch'ing.[1]

2380

When the drum sounds before the dead man's shrine,
Each day you have to pay a three-tael fine.

靈 前 鼓 響。一 日 三 兩
Ling[2] chien[2] ku[3] hsiang,[3] yi[1] jih[4] san[1] liang.[3]

2381

If you entrust a great recitation to a wry-mouthed priest, he will spoil it.

一 藏 好 經
Yi[1] ts'ang[2] 'hao[3] ching.[1]

把 得 歪 嘴 和 尙 念 壞 了
pa[3] tê[2] wai[1] tsui[3] 'ho[2] shang[4] nien[4] 'huai[2] liao.[3]

2382

A magistrate is never at leisure; a Bonze always is.

居 官 不 自 在。爲 僧 多 淸 閒
Chü[1] kuan[1] pu[4] tzŭ[4] tsai[4]; wei[2] sêng[1] to[1] ch'ing[1] hsien.[2]

2383

The monastery faces the nunnery; there's nothing in that—yet there may be.

男 僧 寺 對 着 女 僧 寺
Nan[2] sêng[1] ssŭ[4] tui[1] cho[2] nü[3] sêng[1] ssŭ[4];
沒 事 也 有 事
mu[2] shih[4] yeh[3] yu[3] shih.[4]

2384

The priest's door faces the nun's: nothing wrong? there is!

僧 門 對 尼 門。 無 情 却 有 弊
Sêng[1] mêng[2] tui[4] ni[2] mên,[2] wu[2] ch'ing[2]? ch'üeh[4] yu[3] pi.[4]

2385

He has not yet cast off the world.

未 脫 紅 塵
Wei[4] t'o[4] 'hung[2] ching.[1]

2386

To recite the breviary carelessly.

念 混 搪 經
Nien[4] 'hun[4] t'ang[2] ching.[1]

2387

One poor Bonze is known to a thousand donors.

一 千 個 施 主
Yi[1] ch'ien[1] ko[4] shih[1] chu[3]
認 得 我 一 个 小 和 尙
jên[4] tê[2] wo[3] yi[1] ko[4] hsiao[3] 'ho[2] shang.[4]

2388

Keep up to the end your first priestly ardour, and it will be more than enough to make you a Buddha.

出 家 如 初。 成 佛 有 餘
Ch'u[1] chia[1] ju[2] ch'u,[1] ch'êng[2] fu[2] yu[3] yü.[2]

2389

Pleasanter the cottage with its bamboo hedge, than the monasteries of Taoist or Bonze.

竹 籬 茅 舍 風 光 好
Chu[2] li[4] mao[2] shê[4] fêng[1] kuang[1] 'hao,[3]
道 院 僧 房 總 不 如
tao[4] yüan[4] sêng[1] fang[2] tsung[3] pu[4] ju.[2]

2390

Books exhaustively contain the world's good words; and Bonzes have invaded every noted mountain.

世 間 好 語 書 說 盡
Shih[1] chien[1] 'hao[3] yü[3] shu[1] shuo[1] chin[4];
天 下 名 山 僧 占 多
t'ien[1] hsia[4] ming[2] shan[1] sêng[1] chan[4] to.[1]

2391

Destroy all passion while you light Buddha's lamp.

滅 却 心 頭 火。剔 起 佛 前 燈
Mieh⁴ ch'üeh⁴ hsin¹ t'ou² 'huo,³ t'i¹ ch'i³ fu² ch'ien² têng.¹

2392

If you are a Bonze for a day, ring his bell for a day.

做 一 日 和 尙。 撞 一 日 鐘
Tsou⁴ yi¹ jih⁴ 'ho² shang,⁴ chuang⁴ yi¹ jih⁴ chung.¹

2393

The sun is high in the sky, but the Bonze has not risen; mark how fame and profit are not equal to leisure.

日 高 三 丈 僧 未 醒
Jih⁴ kao¹ san¹ chang⁴ sêng¹ wei⁴ hsing³;
看 來 名 利 不 如 閒
K'an⁴ lai² ming² li⁴ pu⁴ ju² hsien.²

2394

For one son who becomes a priest, nine generations get to heaven.

一 子 出 家。九 族 昇 天
Yi¹ tzŭ³ ch'u¹ chia,¹ chiu³ tsu² shêng¹ t'ien.¹

2395

A virtuous woman may meet a Bonze without fear.

裙 帶 緊 褲 帶 緊
Ch'ün² tai⁴ chin³ k'u⁴ tai⁴ chin,³
和 尙 身 上 打 得 滾
'ho² shang⁴ shên¹ shang⁴ ta³ tê² kun.³

2396

Buddha's precepts are unbounded, open wide his church's door.

佛 法 無 邊。大 開 法 門
F'u² fa³ wu² pien,¹ ta⁴ k'ai¹ fa³ mên.²

2397

The Bonze is queue-less all his life.

和 尙 一 生 無 辮 子
'Ho² shang⁴ yi¹ shêng¹ wu² pien⁴ tzŭ.³

NOTE.—This joke on the shaven pate of the Buddhist priest, is used in advising a person to take things quietly.

2398

Those who become priests no longer acknowledge their relations.

出 家 不 認 家
Ch'u[1] chia[1] pu[4] jên[4] chia.[1]

2399

"If a man be not enlightened within, what lamp shall he light? If his intentions are not upright, what prayers shall he repeat?"

心 不 光 明 點 甚 燈
Hsin[1] pu[4] kuang[1] ming[2] tien[3] shên[4] têng[1]?
意 不 公 平 誦 甚 經
I[4] pu[4] kung[1] p'ing[2] sung[4] shên[4] ching[1]?

2400

Bald-heads are (ready-made) Buddhist priests.

禿 子 爲 和 尙
T'u[1] tzŭ[3] wei[2] 'ho[2] shang.[4]

2401

Only those become Bonzes who can't get a living.

無 結 梢 做 和 尙
Wu chieh shao tso 'ho shang.

2402

If you wish Buddhism to flourish, then let Bonze praise Bonze.

若 要 佛 法 興。 還 是 僧 讚 僧
Jo[4] yao[4] fu[2] fa[3] hsing,[1] 'huan[2] shih[4] sêng[1] tsan[4] sêng.[1]

CHAPTER IV.

REWARDS AND PUNISHMENTS.

2403

Who, out of season, laugh and cry,
Must meet misfortune by and by.

哀樂失時。殃咎必至
Ai[1] lê[4] shih[1] shih,[2] yang[1] chiu[1] pi[4] chih.[4]

2404

Those who care but for the joys of to-day,
Fling all thoughts of future mis'ry away.

只圖眼前快活
Chih[3] t'u[2] yen[3] ch'ien[2] k'uai[4] 'huo,[2]
不管死後罪惡
Pu[4] kuan[3] ssŭ[3] 'hou[4] tsui[4] o.[4]

2405

Who lay up goodness have gladness;
Who lay up evil have sadness.

善積者昌。惡積者喪
Shan[4] chi[1] chê[2] ch'ang[1]; o[4] chi[2] chê[2] sang.[1]

2406

In curing men of evil ways,
Cangue, and expose to public gaze.

懲治兇惡。枷責發落
Ch'êng[3] chih[3] hsiung[1] o,[4] chia[1] tsê[2] fa[1] lo.[4]

2407

Whoe'er an idle life will lead,
Must take starvation as his meed.

一生懶惰。忍飢受餓
Yi[1] shêng[1] lan[3] to,[4] jên[3] chi[1] shou[4] o.[4]

2408

On account of abounding ancestral merit,
Some miss the destruction they ought to inherit:
Others lose the promotion their virtues might claim,
Through the crimes which adhere to their ancestral name.

爲 惡 不 滅。祖 有 餘 德
Wei⁴ o⁴ pu⁴ mieh,⁴ tsu³ yu³ yü² tê²:
爲 善 不 昌。祖 有 餘 殃
Wei⁴ shan⁴ pu⁴ ch'ang,¹ tsu³ yu³ yü² yang.¹

2409

Do not mistake, though punishment tarry,
When the day comes it cannot miscarry.

不 是 不 報。日 子 未 到
Pu⁴ shih⁴ pu⁴ pao,⁴ jih⁴ tzŭ³ wei⁴ tao.⁴

NOTE.—"Though hand join in hand, the wicked shall not be unpunished." Prov. 11: 21.

2410

Distant punishment falls on a man's descendants; immediate punishment on the man himself.

遠 報 則 在 兒 孫
Yüan³ pao⁴ tsê² tsai⁴ êrh² sun¹;
近 報 就 在 自 己
chin⁴ pao⁴ chiu⁴ tsai⁴ tzŭ⁴ chi.³

2411

Punishment is certain sooner or later; say not there is no such thing.

莫 說 眼 前 無 報 應
Mo⁴ shuo¹ yen³ ch'ien² wu² pao⁴ ying⁴;
或 是 來 早 與 來 遲
'huo⁴ shih⁴ lai¹ tsao³ yü³ lai² ch'ih.²

2412

Do good now and be rewarded hereafter.

今 生 作 福。來 生 消 受
Chin¹ shêng¹ tso⁴ fu,² lai² shêng¹ hsiao¹ shou.⁴

2413

He who spares himself no pains shall have a place above others.

吃 得 苦 中 苦。做 得 人 上 人
Ch'ih¹ tê² k'u³ chung¹ k'u,³ tso⁴ tê² jên² shang⁴ jên.²

2414

We only see the living punished; who ever saw a ghost wearing a cangue?

只 見 活 人 受 罪
Chih³ chien⁴ ʻhuo₀ jên₀ shou⁴ tsui⁴;
那 見 死 鬼 帶 枷
na³ chien⁴ ssŭ³ kuei³ tai⁴ chia.¹

2415

The tablet before *Yen Wang* contains the words 'not according to man's reckoning.'

閻 王 面 前 一 塊 牌
Yen² wang² mien⁴ chʻien² yi¹ kʻuai⁴ pʻai,²
總 不 由 人 算
tsung³ pu⁴ yu² jên² suan.⁴

2416

To be thunderstruck is visible punishment.

雷 打 眼 前 報
Lei² ta³ yen³ chʻien² pao.⁴

2417

Our good or evil must have its reward; the only question is—shall it come sooner or later?

善 惡 到 頭 終 有 報
Shan⁴ o⁴ tao⁴ tʻou² chung¹ yu³ pao⁴;
只 爭 來 早 與 來 遲
chih³ chêng¹ lai² tsao³ yü³ lai² chʻih.²

2418

He shall reap hemp who sows hemp, and beans who sows beans.

種 蔴 得 蔴。種 豆 得 豆
Chung⁴ ma² tê² ma,² chung⁴ tou⁴ tê² tou.⁴

NOTE.—"Whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

2419

Every man gets what he cultivates.

各 人 修。各 人 得
Ko⁴ jên² hsiu,¹ ko⁴ jên² tê.²

2420

Good has its own reward, evil its own punishment.

善 有 善 報。惡 有 惡 報
Shan⁴ yu³ shan⁴ pao,⁴ o⁴ yu³ o⁴ pao.⁴

2421

Those who do good are very happy; those who do evil cannot escape.

爲善最樂。爲惡難逃
Wei[2] shan[4] tsui[4] lê[4]; wei[2] o[4] nan[2] t'ao.[2]

2422

To excuse a murderer is abhorrent to reason.

殺人可恕。情理難容
Sha[1] jên[2] k'o[3] shu,[4] ch'ing[2] li[3] nan[2] yung.[2]

2423

The good live long, the bad die early.

善必壽老。惡必早亡
Shan[4] pi[4] shou[4] lao,[3] o[4] pi[4] tsao[3] wang.[3]

2424

He is certain of a rich reward who escapes in a hazardous enterprise.

大難不死。必有厚祿
Ta[4] nan[2] pu[4] ssŭ,[3] pi[4] yu[3] 'hou[4] lu.[4]

2425

Rewards are used to stimulate goodness; punishment to repress evil.

賞以勸善。罰以懲惡
Shang[3] i[3] ch'üan[4] shan[4]; fa[2] i[3] ch'êng[2] o.[4]

2426

He who from secret malice shoots an arrow at another in the dark, brings calamity on his descendants.

匿怨而用暗箭。禍延子孫
Ni[4] yüan[4] êrh[2] yung[4] an[4] chien,[4] 'huo[4] yen[2] tzŭ[3] sun.[1]

2427

Good or evil deeds are sure to be discovered. *Lit.* One buried in the snow must after a while be discovered.

雪裡埋人。久後自明
Hsüeh[3] li[3] mai[2] jên,[2] chiu[3] 'hou[4] tzŭ[4] ming.[2]

2428

Grievous wrong necessitates signal redress. *Lit.* A great bend must have a great straightening.

大 屈 必 有 大 伸
Ta⁴ ch'ü¹ pi⁴ yu³ ta⁴ shên.¹

2429

There must come a day when the tumour will be punctured.

總 有 一 天 穿 疱 的 日 子
Tsung³ yu³ yi¹ t'ien¹ ch'uan¹ pao¹ ti¹ jih⁴ tzŭ.³

2430

If you look on beauty till your heart is filled with lust, you will suffer for it in your wife and daughters.

見 色 而 起 淫 心。報 在 妻 女
Chien⁴ sê⁴ êrh² ch'i³ ying² hsin,¹ pao⁴ tsai⁴ ch'i¹ nü.²

2431

The upright in heart fear no thunderbolts.

心 正 不 怕 雷 打
Hsin¹ chêng⁴ pu⁴ p'a⁴ lei² ta.³

2432

Embrace every chance of laying up merit, and your daily wants will be regularly supplied.

功 德 隨 時 積。衣 飯 遂 日 生
Kung¹ tê² sui² shih² chi,² i¹ fan⁴ sui² jih⁴ shêng.¹

2433

There is happiness in doing good, and secret merit in virtuous deeds.

積 福 有 福 在。行 善 有 陰 功
Chi¹ fu² yu² fu² tsai,² hsing¹ shan⁴ yu² yin⁴ kung.¹

2434

Would you know what you were, see what you are; Would you know what you will be, see what you do.

要 知 前 世 因。今 生 受 者 是
Yao⁴ chih¹ ch'ien² shih⁴ yin,¹ chin¹ shêng¹ shou⁴ chê² shih⁴;
要 知 來 世 因 今 生 作 者 是
yao⁴ chih¹ lai² shih⁴ yin,¹ chin¹ shêng¹ tso⁴ chê² shih.⁴

2435

Cultivate virtue in this world, and you'll be happy in the next.

今 世 便 修 來 世 福
Chih[1] shih[4] pien[4] hsiu[1] lai[2] shih[4] fu.[2]

2436

A human body is hard to beg.

難 得 討 人 身 的
Nan[2] tê[2] t'ao[3] jên[2] shên[1] ti[1]

NOTE.—This is said in warning to wicked men. The idea *is that it will* be impossible for a bad man to obtain a *human* body in the future life; he will have to put up with the body of some reptile, bird, or beast.

SECTION XVIII.—ON TIMES.

CHAPTER I.

SEASONS.

2437

When spinach is for sale on the eighth of the fourth moon,
Then planting out their crops all the farmers will be soon.

四 月 八 莧 菜 搭
Ssŭ[4] yüeh[4] pa[1] hsien[4] ts'ai[4] ch'ia,[1]
四 鄉 人 家 把 秧 插
Ssŭ[4] hsiang[1] jên[2] chia[1] pa[3] hsiang[1] ch'a.[1]

2438

On the twenty-eighth of the third month year by year,
Sugar-cane is eaten in every household here.

年 年 三 月 二 十 八
Nien[2] nien[2] san[1] yüeh[4] êrh[4] shih[2] pa,[1]
家 家 戶 戶 吃 甘 蔗
Chia[1] chia[1] 'hu[4] 'hu[4] ch'ih[1] kan[1] cha.[4]

NOTE.—The reference is to a custom, principally if not entirely confined to eth city of *Wu-chang* (武昌), of keeping a feast on the above date, in honour of *Tung yo* (東嶽) a Taoist deity, whose birthday it is.

2439

As days lengthen more work may be done. *Lit:* After the winter solstice, days lengthen and a thread may be added.

冬 至 日 長 添 線
T'ung[1] chih[4] jih[4] ch'ang[2] t'ien[1] hsien.[4]

2440

Spring is sooner recognized by plants than men.

人 不 知 春 草 知 春
Jên^{2} pu^{4} chih^{1} ch'un^{1} ts'ao^{3} chih^{1} ch'un.^{1}

2441

It is spring when the gayest colours abound.

萬 紫 千 紅 總 是 春
Wan^{4} tzŭ^{3} ch'ien^{1} 'hung^{2} tsung^{3} shih^{4} ch'un.^{1}

2442

When Autumn comes the hills are covered with beauty; when spring comes every spot is perfumed with flowers.

秋 至 滿 山 多 秀 色
Ch'iu^{1} chih^{4} man^{3} shan^{1} to^{1} hsiu^{4} sê,^{4}
春 來 無 處 不 花 香
ch'un^{1} lai^{2} wu^{2} ch'u^{4} pu^{4} 'hua^{1} hsiang.^{1}

2443

Nightingales and flowers fear the passing away of Spring; how then can you teach men to spend it carelessly!

鶯 花 猶 怕 春 光 老
Ying^{1} 'hua^{1} yu^{2} p'a^{4} ch'un^{1} kuang^{1} lao^{3};
豈 可 敎 人 枉 度 春
ch'i^{3} k'o^{3} chiao^{4} jên^{2} wang^{3} tu^{4} ch'un.^{1}

2444

Everything in season. *Lit.*: The mandarin orange is over by the feast of lanterns; and turnips by the coming of spring.

柑 子 看 不 得 燈
Kan^{1} tzŭ^{3} k'an^{4} pu^{4} tê^{2} têng^{1};
蘿 蔔 打 不 得 春
lo^{2} p'u^{2} ta^{3} pu^{4} tê^{2} ch'un.^{1}

2445

When a leaf of the *wu-t'ung* falls, every one knows it is Autumn.

梧 桐 一 葉 落。天 下 盡 知 秋
Wu² t'ung² yi¹ yeh⁴ lo,⁴ t'ien¹ hsia⁴ chin⁴ chih¹ ch'iu.¹

2446

The year fears mid-autumn, as the month the full moon.

年 怕 中 秋 月 怕 半
Nien² p'a⁴ chung¹ ch'iu,¹ yüeh⁴ p'a⁴ pan.⁴

NOTE.—Because after these times both year and month seem to hasten to their close.

CHAPTER II.

TIME.

2447

As in a looking-glass one's likeness may be shown,
So in the ages past the present may be known.

明 鏡 可 以 察 形
Ming[2] ching[4] k'o[3] i[3] ch'a[2] hsing,[2]
往 古 可 以 知 今
Wang[3] ku[3] k'o[3] yi[3] chih[1] chin.[1]

2448

An inch of time is like an inch of gold;
But time can never be at that price sold.
A lost inch of gold may be sought somewhere;
Where time may be sought for cannot be told.

一 寸 光 陰 一 寸 金
Yi[1] ts'un[4] kuang[1] ying[1] yi[1] ts'un[4] chin[1];
寸 金 難 買 寸 光 陰
Ts'un[4] chin[1] nan[2] mai[3] ts'un[4] kuang[1] yin,[1]
失 去 寸 金 有 尋 處
Shih[1] ch'ü[4] ts'un[4] chin[1] yu[3] hsin[2] ch'u[4];
失 去 光 陰 無 處 尋
Shih[1] ch'ü[4] kuang[1] yin[1] wu[2] ch'u[4] hsin.[2]

2449

Time flies like an arrow; days and months like a shuttle.

光 陰 似 箭。日 月 如 梭
Kuang[1] yin[1] ssŭ[4] chien[4]; jih[4] yüeh[4] ju[2] so.[1]

NOTE.—"My days are swifter than a weaver's shuttle." Job, 7: 6.

2450

Past events are clear as a mirror; future events are as dark as lacquer.

過 去 事 明 如 鏡
Kuo[4] ch'ü[4] shih[4] ming[2] ju[2] ching[4];
未 來 事 暗 如 漆
wei[4] lai[2] shih[4] an[4] ju[2] ch'i.[1]

2451

Observe the present, but reflect the past; without the past there had been no present.

觀 今 宜 鑑 古。無 古 不 成 今
Kuan[1] chin[1] i[2] chien[4] ku[3]; wu[2] ku[3] pu[4] ch'êng[2] chin.[1]

2452

Time passes easily to those fully employed.

工 夫 容 易 過
Kung[1] fu[1] yung[2] i[4] kuo.[4]

2453

From the past you may forecast the future.

驗 其 前 便 知 其 後
Yen[4] ch'i[2] ch'ien[2] pien[4] chih[1] ch'i[2] 'hou.[4]

2454

To one full of expectation a moment seems a year.

相 思 之 甚。寸 陰 若 歲
Hsiang[1] ssŭ[1] chih[1] shên,[4] ts'un[4] yin[1] jo[4] sui.[4]

2455

Idly spent years or months hinder a man for life.

虛 度 歲 月。躭 擱 一 生
Hsü[1] tu[4] sui[4] yüeh[4] tan[1] ko[1] yi[1] shêng.[1]

2456

This morning knows not this evening's affairs.

今 朝 不 知 今 晚 事
Chin[1] chao[1] pu[4] chih[1] chin[1] wan[3] shih.[4]

2457

One quarter of an hour is worth a thousand *taels* of gold.

一 刻 千 金
Yi[1] k'o[4] ch'ien[1] chin.[1]

2458

Procrastination is the thief of time.

需 者 事 之 賊
Hsü[1] chê[2] shih[4] chih[1] tsei.[2]

2459

In calmness heaven and earth seem greater; in leisure days and months seem longer.

長 月 日 中 閒 。大 地 乾 裡 靜
Ch'ang[2] yueh[4] jih[4] chung[1] hsien[2]; ta[4] ti[4] k'un[1] li[3] ching[4]

2460

Rosy-faced ladies resemble trees in Spring: the following years are but a throw of the shuttle.

紅 顏 比 春 樹 。流 年 一 擲 梭
'Hung[2] yen[2] pi[3] ch'un[1] shu[4]; liu[2] nien[2] yi[1] chih[4] so.[1]

2461

Never waste time.

光 陰 不 可 錯 過
Kang[1] yin[1] pu[4] k'o[3] ts'o[4] kuo.[4]

2462

We work with the rising, rest with the setting sun.

日 出 而 作 。日 入 而 息
Jih[4] ch'u[1] êrh[2] tso,[4] jih[4] ju[4] êrh[2] hsi.[2]

CHAPTER III.

WEATHER.

2463

When it rains about the break of day,
The traveller's sorrows pass away.

雨 灑 五 更 頭。行 人 永 無 憂
Yü[3] sa[3] wu[3] kêng[1] t'ou,[2] hsing[2] jên[2] yung[3] wu[2] yu.[1]

2464

With lightning in the East, the sun will be red;
With lightning in the West, showers you may dread;
With lightning in the South, it will rain more and more;
With lightning in the North, the southern gale will roar.

東 閃 日 頭 紅。西 閃 雨 重 重
Tung[1] shan[3] jih[4] t'ou[2] 'hung[2]; 'hsi[1] shan[3] jü[4] ch'ung[2] ch'ung[2]:
南 閃 長 流 水。北 閃 猛 南 風
Nan[2] shan[3] ch'ang[2] liu[2] shui[3]; pei[3] shan[3] mêng[3] nan[2] fêng.[1]

2465

Our yesterday's plans have all been put to flight,
For an old north wind has risen in the night.

昨 日 商 量 大 不 同
Tso[2] jih[4] shang[1] liang[2] ta[4] pu[4] t'ung,[2]
半 夜 起 了 老 北 風
Pan[4] yeh[4] ch'i[3] liao[3] lao[3] pei[3] fêng.[1]

2466

In the seventh month vertical, in the eighth oblique;
In the ninth and tenth it is far to seek.

七 月 中 八 月 偏
Ch'i[1] yüeh[4] chung[1] pa[1] yüeh[4] p'ien[1];
九 月 十 月 看 不 見
Chiu[3] yüeh[4] shih[3] yüeh[4] k'an[4] pu[4] chien.[4]

NOTE.—This is said of the 七 妹 星, the Seven star, or Charles' Wain.

2467

The seven cornered constellation—Charles's wain,
Rises in the East, in the West descends again.

七 姑 星 七 支 角
Ch'i[1] ku[1] hsing[1] ch'i[1] chih[1] chio,[2]
東 邊 起 西 邊 落
Tung[1] pien[1] ch'i[3] hsi[1] pien[1] lo.[4]

2468

When the weather is hot and hard to bear,
We pursue the breeze for a little fresh air.

天 熱 難 當。趕 風 乘 凉
T'ien[1] jê[4] nan[2] tang,[1] kan[3] fêng[1] ch'êng[4] liang.[2]

2469

Dread the fifth month's rattling rains;
Dread not the height the water gains.

不 怕 五 月 長。只 怕 五 月 晌
Pu[4] p'a[4] wu[3] yueh[4] chang[3];; chih[3] p'a[4] wu[3] yueh[4] hsiang.[3]

2470

On the third of the third month travellers may
Don their thin clothes, and put their thick ones away.

三 月 三。路 上 行 人 脫 衣 單
San[1] yüeh[4] san,[1] lu[4] shang[4] hsing[2] jên[2] t'o[1] i[1] tan.[1]

2471

On the ninth of the ninth month, Traveller beware
Of the lakes! (for there will be storms in the air).

九 月 九。行 人 莫 向 湖 邊 走
Chiu[3] yüeh[4] chiu,[3] hsing[2] jên[2] mo[4] hsiang[4] 'hu[2] pien[1] tsou.[4]

2472

When *ch'ing-ming* falls in the second month, don't be in a flurry:
When *ch'ing-ming* falls in the third, plant your rice in a hurry.

二 月 清 明 不 要 忙
Erh[4] yüeh[4] ch'ing[1] ming[2] pu[4] yao[4] mang[2]:
三 月 清 明 早 下 秧
San[1] yüeh[4] ch'ing[1] ming[2] tsao[3] hsia[4] yang.[1]

NOTE.—*Ch'ing-ming*, rendered "Pure Brightness," is one of the twenty-four terms into which the Chinese year is divided. It falls about the 5th of April, and is mild and genial.

2473

On the ninth month's *ch'ung-yang* all desire,
To gather around the household fire.

九 月 重 陽。 抱 火 進 房
Chiu[3] yüeh[4] ch'ung[2] yang,[2] pao[4] 'huo[3] chin[4] fang.[2]

NOTE.—1, 3, 5, 7 and 9, are numbers belonging to *Yang*. The 9th of the 9th month is a Donble *Yang* number, hence *Ch'ung-yang*, the name of the feast then celebrated.

2474

If it rises at night,
T'will fall at daylight.

關 門 起。 開 門 息
Kuan[1] mên[2] ch'i,[3] k'ai[1] mên[2] hsi.[2]

2475

In the sixth month continuous rain,
Covers all the soil with golden grain.

六 月 下 連 陰。 徧 地 是 黃 金
Lu[4] yüeh[4] hsia[4] lien[2] yin,[2] pien[4] ti[4] shih[4] 'huang[2] chin.[1]

2476

When half the seventh month is passed,
With iron *Lohans* men may be classed.

過 了 七 月 半。 方 是 鐵 羅 漢
Kuo[4] liao[3] ch'i[1] yüeh[4] pan,[4] fang[1] shih[4] t'ieh[3] lo[2] 'han.[4]

NOTE.—By "iron *Lohans*" is meant the cast-iron images of the 500, and of the 18 disciples of S'akyamuni, common in Buddhist temples. At the time mentioned in this proverb, the festival of burning paper etc. to the dead occurs; and, according to my informant, it is believed that the Gates of Hades are opened for half a month, and ghosts allowed to wander back to their former abodes. It is the supposed presence of these infernal visitors which makes the people afraid, at this particular period, of sickness or death. If they escape unhurt, afterwards they are as sturdy as 'iron *Lohans*."

2477

If there be one fine day at the coming in of Spring,
the farmer need not labour hard at ploughing.

但 得 立 春 晴 一 日
Tan[4] tê[2] li[4] ch'un[1] ch'ing[2] yi[1] jih,[4]
農 夫 不 用 力 耕 田
nung[2] fu[1] pu[4] yung[4] li[4] kêng[1] t'ien.[2]

2478

The farmer hopes for rain, the traveller for fine weather.

耕 田 望 落 雨。做 客 望 天 晴
Kêng[1] t'ien[2] wang[4] lo[4] yü[3]; tso[4] k'o[4] wang[4] t'ien[4] ch'ing.[2]

2479

Though it rain ever so hard on the first of the month, it will not last more than a day.

落 雨 向 初 一。落 雨 莫 過 日
Lo[4] yü[3] hsiang[3] ch'u[1] yi,[1] lo[4] yü[3] mo[4] kuo[4] jih.[4]

2480

In the morning look toward the South-east; in the evening toward the North-west.

朝 看 東 南。晚 看 西 北
Chao[1] k'an[4] tung[1] nan[2]; wan[3] k'an[4] hsi[1] pei.[3]

NOTE.—If the eastern sky be bright in the morning, the day will be fine; if the western sky be bright in the evening, the next day will be fine.

2481

A halo round the moon is a sign of wind.

月 暈 而 風
Yüeh[4] yün[1] êrh[2] fêng.[1]

2482

If it rain on the winter St. Swithin's, cattle and sheep will die of cold;—on the summer St. Swithin's, you may row to market in a boat;—on the autumn St. Swithin's, rice will produce two ears (both useless);—on the spring St. Swithin's, the earth will be red (with drought) for a thousand miles.

冬 甲 子 雨 牛 羊 凍 死
Tung[1] chia[3] tzŭ[3] yü[3] niu[2] yang[2] tung[4] ssŭ[3];
夏 甲 子 雨 撐 船 就 市
hsia[4] chia[3] tzŭ[3] yü[3] chang[4] ch'uan[2] chiu[4] shih[4];
秋 甲 子 雨 禾 生 兩 耳
ch'iu[1] chia[3] tzŭ[3] yü[3] 'ho[2] shêng[1] liang[3] êrh[2];
春 甲 子 雨 赤 地 千 里
ch'un[1] chia[3] tzŭ[3] yü[3] ch'ih[4] ti[4] ch'ien[1] li.[3]

NOTE.—"St. Swithin's:" *lit: chia-tzu.* This is a term of sixty days; and there are six such terms in a year. They do not, however, correspond exactly with the year. The superstition is that if it rain on the first day of any of these terms, it will be unusually wet for sixty days.

2483

The east wind breaks up the frost.

東 風 解 凍

T'ung[1] fêng[1] chieh[3] tung.[4]

2484

Old dame *Han* has crossed the river; and *Ma* the Buddhist priest is gathering sticks.

韓 婆 婆 過 江。 馬 和 尙 撿 柴

'Han[2] p'o[2] p'o[2] kuo[4] chiang[1]; ma[3] 'ho[2] shang[4] chien[3] ch'ai.[2]

NOTE.—This local proverb is much used by the people of Hankow and Wuchang on the 20th of the 9th month. If that day be fine they use this saying as it stands, and conclude that the coming winter will be severe. If the day be wet and windy, the saying is reversed, and a mild winter is expected.

2485

It is so calm and smooth one might write on the water.

平 風 息 浪。 水 裏 寫 得 字

P'ing[2] fêng[1] hsi[2] lang[4], shui[3] li[3] hsieh[3] tê[2] tzŭ.[4]

2486

A rainbow in the east will be followed by a fine day; in the west by a rainy day.

東 虹 日 頭。 西 虹 雨

T'ung[1] 'hung[4] jih[4] t'ou[2]; hsi[1] 'hung[4] yü.[3]

2487

On the 8th, 18th, and 28th, of the fifth month it should rain; if it rains not on the 8th, on the 18th it will not; if it rains not on the 28th, sow your green-coloured beans.

五 月 三 八 都 要 雨

Wu[3] yüeh[4] san[1] pa[1] tu[1] yao[4] yü[3];

頭 八 無 雨 二 八 休

t'ou[2] pa[1] wu[2] yü[3] êrh[4] pa[1] hsiu[1];

三 八 無 雨 種 菜 豆

San[1] pa[1] wu[2] yü[3] chung[4] lu[4] tou.[4]

NOTE.—Beans are to be sown because the season will prove too dry for corn.

2488

Great heat brings wind.

熱 極 生 風

Jê[4] chi[2] shêng[1] fêng.[1]

2489

When it snows in six-leaved flakes it is a good omen of a prosperous year.

雪 花 飛 六 出 先 兆 豐 年
Hsüeh³ ʻhua¹ fei¹ lu⁴ chʻu¹ hsien¹ chao⁴ fêng¹ nien.²

2490

Fair weather offends nobody; incessant rains make men gloomy.

天 晴 無 人 怨。久 雨 令 人 愁
Tʻien¹ chʻing² wu² jên² yüan⁴; chiu³ yü³ ling⁴ jên² chʻou.²

2491

Five days' rain, ten days' wind, are both good omens.

五 風 十 雨 皆 爲 瑞
Wu³ fêng¹ shih² yü³ chieh¹ wei² jui.⁴

2492

Like a fruitful shower after a long drought is the meeting of an old acquaintance in a strange land.

久 旱 逢 甘 雨。他 鄉 遇 故 知
Chʻiu³ ʻhan⁴ fêng² kan¹ yü,³ tʻa¹ hsiang¹ yü⁴ ku⁴ chih.¹

2493

Weather varies every hundred miles.

百 里 不 同 天
Pai³ li³ pu⁴ tʻung² tʻien.¹

2494

How to keep cool. *Lit.:* If the mind be calm the body will keep cool.

心 定 自 然 涼
Hsin¹ ting⁴ tzŭ⁴ jan² liang.²

2495

Nobody complains over a hundred fine days in winter.

冬 晴 百 日 無 怨
Tung¹ chʻing² pai³ jih⁴ wu² yüan.⁴

2496

When the mid-autumn moon is beclouded, there will be rain on the next Feast of Lanterns.

雲 掩 中 秋 月。雨 灑 上 元 燈
Yun² yen³ chung¹ ch'iu¹ yueh,⁴ yü³ sa³ shang⁴ yüan² têng.¹

2497

When it is bright all round it will not rain: when it is bright only over-head it will.

無 雨 四 下 亮。有 雨 頂 上 光
Wu² yü³ ssŭ⁴ hsia⁴ liang⁴; yu³ yü³ ting³ shang⁴ kuang.¹

2498

The moon of mid-autumn is exceedingly bright.

月 到 中 秋 分 外 明
Yueh⁴ tao⁴ chung¹ ch'iu¹ fên¹ wai⁴ ming.²

2499

From the summer solstice days begin to shorten; from the winter solstice they begin to lengthen.

夏 至 一 陰 生。冬 至 一 陽 生
Hsia⁴ chih⁴ yi¹ yin¹ shêng¹; tung¹ chih⁴ yi¹ yang² shêng.¹

2500

When the plinths of the pillars are damp there will be rain.

磉 潤 而 雨
Sang³ jun⁴ êrh² yü.³

2501

When it rains in the morning, it will be fine at night.

開 門 雨。關 門 晴
K'ai¹ mên² yü,³ kuan¹ mên² ch'ing.²

2502

Cold sends us to the fire; heat sends us into the shade.

因 寒 向 火。怕 熱 乘 涼
Yin¹ 'han² hsiang⁴ 'huo³; p'a⁴ jê⁴ ch'ing⁴ liang.²

SECTION XIX.—ON TRAVEL.

CHAPTER I.

SCENERY.

2503

Exactly what heaven must be on high,
Are *Suchow* and *Hangchow* below the sky.

上 說 天 堂。 下 說 蘇 杭
Shang[1] shuo[1] t'ien[1] t'ang,[2] hsia[4] shuo[1] Su[1] Hang.[2]

NOTE.—This well-known saying is referred to by Marco Polo, in his description "of the noble and magnificent city of *Kinsai*." Bohn's Edition, page 313.

2504

The rapid rushes down without design; and the white cloud rises from the mountain gorge without any will of its own.

流 水 下 灘 非 有 意
Liu[2] shui[3] hsia[4] t'an[1] fei[1] yu[3] i[4];
白 雲 出 岫 本 無 心
pai[2] yün[2] ch'u[1] hsiu[4] pên[3] wu[2] hsin.[1]

2505

The deep mountain gorges must hide the fierce tigers; as the great sea must receive every small river.

深 山 畢 竟 藏 猛 虎
Shên[1] shan[1] pi[4] ching[4] ts'ang[2] mêng[3] 'hu[3];
大 海 終 須 納 細 流
ta[4] 'hai[3] chung[1] hsü[1] na[4] si[4] liu.[2]

2506

The sea is boundless; the river bottomless.

海 無 邊。 江 無 底
'Hai[3] wu[2] pien[1]; chiang[1] wu[2] ti.[1]

2507

All the rivers flow into the sea, and yet it is not full.

萬 川 歸 海。 而 海 不 盈
Wan[4] ch'uan[1] kuei[1] 'hai,[3] êrh[2] 'hai[3] pu[4] ying.[2]

NOTE.—"All the rivers run into the sea; yet the sea is not full." Eccles. 1: 7.

2508

Where hills are lofty rivers are deep.

山 高 水 也 高
San[1] kao[1] shui[3] yeh[3] kao.[1]

2509

Of noted rivers there are three hundred; of branch streams three thousand.

名 川 三 百。支 川 三 千
Ming[2] ch'uan[1] san[1] pai[3]; chih[1] ch'uan[1] san[1] ch'ien.[1]

2510

The *Yangtsze* and the *Huai*, every flower and every tree, each has its own peculiar name.

江 淮 草 木。亦 知 爾 名
Chiang[1] Huai[2] ts'ao[3] mu,[4] i[4] chih[1] êrh[3] ming.[2]

2511

"The distant grove you see is sure to enclose either a house or a grave."

遠 望 一 叢 林。不 是 屋 就 是 墳
Yüan[3] wang[4] yi[1] ch'ung[2] lin,[2] pu[4] shih[4] wu[1] chiu[4] shih[4] fên.[2]

CHAPTER II.

TRAVELLING.

— 2512 —

A thousand strokes, ten thousand shoves, do less avail,
Than the bending loins of a ragged sail.

千 槳 萬 篙。比 不 得 破 蓬 撐 腰
Ch'ien[1] chiang[3] wan[4] kao,[1] pi[3] pu[4] tê[2] p'o[4] p'êng[2] chang[4] yao.[1]

— 2513 —

Walk along slowly—perhaps you will,
That I fear not, but lest you stand still.

不 怕 走 得 慢。只 怕 路 上 站
Pu[4] p'a[4] tsou[4] tê[2] man,[4] chih[4] p'a[4] lu[4] shang[4] chan.[4]

— 2514 —

Ah me! this travelling, who can bear it!
One's suit gets torn and who's to repair it?

出 門 十 分 苦。衣 破 無 人 補
Ch'u[1] mên[2] shih[2] fên[1] k'u[3]! i[1] p'o[4] wu[2] jên[2] pu.[3]

— 2515 —

He who does not covet, and is from every falsehood clear,
May travel anywhere he likes without the slightest fear.

手 穩 嘴 穩。到 處 好 安 身
Shou[3] wên[3] tsui[3] wen,[3] tao[4] ch'u[4] hao[3] an[1] shên.[1]

— 2516 —

You go to the end of a stage, on land;
By boat, you stop when the jetty's at hand.

路 行 站 口。船 灣 碼 頭
Lu[1] hsing[2] chan[4] k'ou[3]; ch'uan[2] wan[1] ma[3] t'ou.[2]

— 2517 —

Rap on a vessel, and have three days' delay:
Rattle your chopsticks, and pine through the third day.

敲 船 三 日 坐。敲 碗 三 日 餓
Ch'iao[1] ch'uan[2] san[1] jih[4] tso[4]: ch'iao[1] wan[3] san[1] jih[4] o.[4]

2518

Of three men on a road, the youngest has to suffer.

三 人 上 路 小 的 吃 虧
San[1] jên[2] shang[4] lu,[4] hsiao[3] ti[1] ch'ih[1] k'uei.[1]

2519

Put up before it is dark; and when the cock crows take a look at the weather.

未 晚 先 投 宿。鷄 鳴 早 看 天
Wei[4] wan[3] hsien[1] t'ou[2] su[2]; chi[1] ming[2] tsao[3] k'an[4] t'ien.[1]

2520

May the star of happiness shine on all your journey!

一 路 福 星
Yi[1] lu[4] fu[2] hsing[1]!

2521

May all your journey be in peace!

一 路 平 安。or 一 路 安 穩
Yi[1] lu[4] p'ing[2] an[1]! or yi[1] lu[4] an[1] wên[1]!

2522

May you have fair wind all the way!

一 路 順 風
Yi[1] lu[4] shun[4] fêng[1]!

2523

May fair winds attend you!

順 風 相 送
shun[3] fêng[1] hsiang[1] sung[4]!

2524

To leave home is easier than to return.

別 時 容 易 見 時 難
Pieh[2] shih[2] yung[2] i[4] chien[4] shih[2] nan.[2]

2525

He who can use his tongue, can find out any road.

路 在 口 裡。一 問 就 知
Lu[4] tsai[4] k'ou[3] li,[3] yi[1] wên[4] chiu[4] chih.[1]

— 2526 —

Better at home than a mile from it.

離 家 一 里 不 如 屋 裡
Li² chia¹ yi¹ li,³ pu⁴ ju² wu¹ li.³

— 2527 —

A thousand days at home, are better than the shortest time abroad.

在 家 千 日 好。出 外 一 時 難
Tsai⁴ chia¹ ch'ien¹ jih⁴ 'hao,² ch'u¹ wai⁴ yi¹ shih² nan.²

— 2528 —

After three years of drought, all who go out for a day hope for fair weather.

天 乾 三 年。出 門 一 日。都 望 晴
T'ien¹ kan¹ san¹ nien,² ch'u¹ mên² yi¹ jih,⁴ tu¹ wang⁴ ch'ing.²

— 2259 —

If a man makes himself friendly wherever he goes, where can he go and not find a friend?

男 兒 五 湖 四 海 爲 朋 友
Nan² êrh² wu³ 'hu² ssŭ⁴ 'hai³ wei² p'êng² yü,³
人 到 何 處 不 相 逢
jên² tao⁴ 'ho² ch'u⁴ pu⁴ hsiang¹ fêng.²

— 2530 —

Mountains do not hinder a journey so much as rivers.

隔 山 容 易 走。隔 水 最 難 行
Ko² shan¹ yung² i⁴ tsou,⁴ ko² shui³ tsui⁴ nan² hsing.²

— 2531 —

On shipboard everything is in the captain's care.

一 擔 金 和 寶。交 與 老 艄 公
Yi¹ tan¹ chin¹ 'ho² pao,³ chiao¹ yü³ lao³ shao³ kung.¹

— 2532 —

On a journey each pursues his way without alighting to greet every one he meets.

相 逢 不 下 馬。各 自 奔 前 程
Hsiang¹ fêng² pu⁴ hsia⁴ ma,³ ko⁴ tzŭ⁴ pên¹ ch'ien² ch'êng.²

2533

There is some cause of anxiety, whether one travel by boat or on horseback.

行 船 跑 馬 三 分 憂
Hsing^{2} ch'uan^{2} p'ao^{3} ma^{3} san^{1} fên^{1} yu.^{1}

2534

Fellow-travellers must not desert each other.

同 路 無 梭 伴
T'ung^{2} lu^{4} wu^{2} so^{1} pan.^{4}

2535

A youthful son or brother grows old by travel.

少 年 子 弟 江 湖 老
Shao^{3} nien^{2} tzŭ^{3} ti^{4} chiang^{1} 'hu^{2} lao.^{3}

2536

Whether you hurry on or take it easy, the road before you has only a certain length.

急 行 慢 行。前 程 只 有 許 多 路
Chi^{2} hsing^{2} man^{4} hsing,^{2} ch'ien^{2} ch'êng^{2} chih^{3} yu^{3} hsü^{3} to^{1} lu.^{4}

2537

When the vehicle in front upsets, the vehicle following takes more heed.

前 車 覆 後 車 戒
Ch'ien^{2} ch'ê^{1} fu^{2} 'hou^{4} ch'ê^{1} chieh.^{4}

2538

There is no place like home. *Lit.: Ch'ang-an* may be a fine city, but it won't do for a permanent home.

長 安 雖 好。不 是 久 留 之 家
Ch'ang^{3} an^{1} sui^{1} 'hao,^{3} pu^{4} shih^{4} chiu^{3} liu^{2} chih^{1} chia.^{1}

NOTE.—"*Ch'ang-an*, the name of the old capital of *Shensi* province, also the capital of China in the *Ts'in*, *Han*, *Sui*, and *T'ung* periods." See Dr. Porter Smith's. "Vocabulary of Chinese Proper Names," page 3.

2539

The same. *Lit.:* Though *Lo-yang* be pleasant, it is not like home.

洛陽雖好不如家
Lo[1] Yang[2] sui[1] ʻhao[3] pu[4] ju[2] chia.[1]

NOTE.—*Lo-yang*, the capital of China under the Eastern *Han* dynasty, A. D. 25; now a district city in the prefecture of *Honan*.

2540

Remove but an inch, and you must pay porterage; ship goods for a thousand miles, and you must pay freight.

寸步脚錢。千里船錢
Ts'un[4] pu[4] chiao[3] ch'ien[2]; ch'ien[1] li[3] ch'uan[2] ch'ien.[2]

2541

If you can get by land do not go by water.

有路莫登舟
Yu[3] lu[4] mo[4] têng[1] chou.[1]

2542

The rider on horseback knows nothing of the toil of those who travel on foot.

騎馬的不知步行的苦
Ch'i[2] ma[3] ti[1] pu[4] chih[1] pu[4] hsing[2] ti[1] k'u.[3]

2543

When on travel provoke not these three—the old, the young, the blind.

出門不惹三子
Ch'u[1] men[2] pu[4] jê[3] san[1] tzŭ[3]—
老子小子瞎子
lao[3] tzŭ[3] hsiao[3] tzŭ[3] hsia[2] tzŭ.[3]

2544

You may become a master of Arts in the space of three years; you cannot in ten become an accomplished traveller.

三年造出一個舉子
San[1] nien[2] tsao[4] ch'u[1] yi[1] ko[4] chü[3] tzŭ[3];
十年學不倒一個江湖
Shih[2] nien[2] hsiao[2] pu[4] tao[3] yi[1] ko[4] chiang[1] ʻhu.[2]

2545

Sitting in a boat, or galloping a horse over a track, you never ask about the road.

坐 船 跑 馬 不 問 路
Tso⁴ ch'uan² p'ao³ ma³ pu⁴ wên⁴ lu.⁴

2546

Get off your horse to cross a bridge ; and never wrangle at a ferry.

逢 橋 須 下 馬。過 渡 勿 爭 船
Fêng² ch'iao² hsü¹ hsia⁴ ma³; kuo¹ tu⁴ wu⁴ chêng¹ ch'uan.²

SECTION XX.—ON WEALTH AND POVERTY.

CHAPTER I.

POVERTY.

—— 2547 ——

Of eating fond, at working slow,
You'll short of food and clothing grow.

好 吃 懶 做。衣 食 不 彀
'Hao^{4} ch'ih^{1} lan^{3} tsou,^{4} i^{1} shih^{2} pn^{4} kou.^{4}

—— 2548 ——

The man's poor indeed whose clothing is torn;
Yet rags not patches encounter man's scorn.

衣 破 眞 是 苦。笑 破 莫 笑 補
I^{1} p'o^{4} chên^{1} shih^{4} ku^{3}; hsiao^{4} p'o^{4} mo^{4} hsiao^{4} pu.^{3}

—— 2549 ——

In great distress, and penniless.

熬 苦 受 難。無 錢 措 辦
Ao^{1} k'u^{3} shou^{4} nan,^{2} wu^{2} ch'ien^{2} ts'u^{4} pan.^{4}

—— 2550 ——

My name is Joy; But never a cash have I to employ.

小 名 叫 喜
Hsiao^{3} ming^{2} chiao^{4} Hsi^{3};
腰 裡 沒 得 一 個 銅 皮
yao^{1} li^{3} mu^{2} tê^{2} yi^{1} ko^{4} t'ung^{2} p'i.^{2}

—— 2551 ——

Just one mealtime without food,
Scattereth all the household brood.

一 餐 無 飯 妻 離 子 散
Yi^{1} ts'an^{1} wu^{2} fan,^{4} chi^{1} li^{2} tzŭ^{3} san.^{4}

—— 2552 ——

The craftier you may be the poorer you will grow;
For craftiness is that which Heaven never will allow.

越 奸 越 狡 越 貧 窮
Yüeh⁴ chien¹ yüeh⁴ chiao³ yüeh⁴ p'in² ch'iung²;
奸 狡 原 來 天 不 容
Chien¹ chiao³ yüan² lai² t'ien¹ pu⁴ yung.²

2553

Let the bells on the necks of your horses be broken,
All relations by marriage will flee at that token.

馬 上 銅 鈴 破。親 戚 無 半 個
Ma³ shang⁴ t'ung² ling² p'o,⁴ ch'in¹ ch'i⁴ wu⁴ pan⁴ ko.⁴

NOTE.—The second line is literally—"Not the half of a relation by marriage will be left."

2554

If you don't spend money wherever you stay,
You'll provoke dislike stay wherever you may.

到 處 不 用 錢。到 處 惹 人 嫌
Tao⁴ ch'u⁴ pu⁴ yung⁴ ch'ien,² tao⁴ ch'u⁴ jê³ jên² hsien.²

2555

To be poor in old age men cannot abide;
And the growing corn dreads a wind at noon-tide.

人 怕 老 來 窮。穀 怕 午 時 風
Jên² p'a⁴ lao³ lai² ch'iung²; ku³ p'a⁴ wu³ shih⁴ fêng.¹

2556

Thirsty yet having nothing to drink; hungry yet having nothing to eat.

渴 無 所 飲。餓 無 所 食
K'o³ wu² so³ yin³; o⁴ wu² so³ shih.²

2557

He can't buy enough rice to fill his belly, or enough wine to make him drunk.

買 飯 不 飽。買 酒 不 醉
Mai³ fan⁴ pu⁴ pao,³ mai³ chiu³ pu⁴ tsui.⁴

2558

A brave fellow may be harassed by the want of one cash.

一 文 錢 逼 倒 英 雄 漢
Yi¹ wên² ch'ien² pi¹ tao³ ying¹ hsiung² han.⁴

2559

Poverty forces men to commit crime. *Lit.:* One may know the king's law well enough, but starvation is hard to bear.

明 知 王 法。飢 餓 難 當
Ming² chih¹ wang² fa,³ chi¹ o⁴ nan² tang.¹

2560

Poverty cannot change the virtues of the benevolent and disinterested.

仁 人 廉 士 窮 不 改 節
Jên² jên² lien² shih⁴ ch'iung² pu⁴ kai³ chieh.²

2561

In abject poverty. *Lit.:* His lice are too many to itch; his debts too many to trouble him.

虱 多 不 癢。債 多 不 愁
Shih¹ to¹ pu⁴ yang³; chai⁴ to¹ pu⁴ ch'ou.²

2562

The same. *Lit.:* Without as much rice as a fowl could eat in a day, or a rat in a night.

日 無 鷄 抓 之 米
Jih⁴ wu² chi¹ chia¹ chih¹ mi,³
夜 無 鼠 耗 之 糧
yeh⁴ wu² shü³ 'hao⁴ chih¹ liang.²

2563

The same. *Lit.:* Rats run away out of his rice boiler.

飯 甑 裡 跑 出 老 鼠 來
F'an⁴ tsêng⁴ li³ p'ao³ ch'u¹ lao³ shü³ lai.²

2564

The same. *Lit.:* Just able to save the eyebrows from being burnt.

可 救 燃 眉
K'o³ chiu⁴ jan² mei.²

2565

Often when want is extremest supplies come.

絕 處 逢 生
Chüeh² ch'u⁴ fêng² shêng.¹

— 2566 —

Tis hard to have to tell one's wants.

開 口 告 人 難
K'ai[1] k'ou[3] kao[4] jên[2] nan.[2]

— 2567 —

There is poverty for all kinds of rogues.

百 般 奸 狡 百 般 窮
Pai[3] pan[1] chien[1] chiao[3] pai[3] pan[1] ch'iung.[2]

— 2568 —

Reduced circumstances must be submitted to humbly. *Lit.:* Under another's eaves one must bow the head.

打 得 廊 簷 下。誰 敢 不 低 頭
Ta[3] tê[2] lang[2] yen[2] hsia,[4] shui[3] kan[2] pu[4] ti[1] t'ou.[2]

— 2569 —

Nothing but thinness makes horses go feebly; Only poverty keeps men from being merry.

馬 行 無 力 皆 因 瘦
Ma[3] hsing[2] wu[2] li[4] chieh[1] yin[1] shou[4];
人 不 風 流 只 爲 貧
jên[2] pu[4] fêng[1] liu[2] chih[3] wei[4] p'in.[3]

— 2570 —

Hunger and cold make men glad of any kind of food and clothes.

飢 不 擇 食。寒 不 擇 衣
Chi[1] pu[4] tsê[2] shih,[2] 'han[2] pu[4] tsê[2] i.[1]

— 2571 —

In great straights. *Lit.:* When the fire singes one's eyebrows, all one can do is to provide for the present.

火 燒 眉 毛 只 顧 眼 前
'Huo[3] shao[1] mei[2] mao[2] chih[3] ku[4] yen[3] ch'ien.[2]

— 2572 —

At one's wits' end—no road up to the sky, no door into the ground.

無 法 可 制。 上 天 無 路
Wu² fa³ k'o³ chih⁴;—shang⁴ t'ien¹ wu² lu,⁴
下 地 無 門
hsia⁴ ti⁴ wu² mên.²

2573

Penniless. *Lit.*: Naked-handed and empty-fisted.

赤 手 空 拳
Ch'ih⁴ shou³ k'ung¹ ch'üan.²

2574

When poor a man's resolution fails; when lean a horse's hair grows shaggy.

人 貧 志 短。 馬 瘦 毛 長
Jên² p'in³ chih⁴ tuan³; ma³ shou⁴ mao² ch'ang.²

2575

A man is not beggared by eating or dressing, but by the failure of his plans.

吃 不 窮 穿 不 窮
Ch'ih¹ pu⁴ ch'iung, ch'uan¹ pu⁴ ch'iung,
算 計 不 到 一 時 窮
suan⁴ chi⁴ pu⁴ tao⁴ yi¹ shih² ch'iung.²

2576

In poverty be patient.

無 錢 且 耐 煩
Wu² ch'ien² ch'ieh³ nai⁴ fan.²

2577

Do not plead poverty when you ought to spend.

錢 當 用 不 辭 貧
Ch'ien² tang¹ yung⁴ pu⁴ tz'ŭ² p'in.³

2578

A good Chinese is not afraid to confess the poverty from which he rose.

好 漢 不 怕 出 身 低
'Hao³ 'han⁴ pu⁴ p'a⁴ ch'u¹ shên¹ ti.¹

2579

Without oil a lamp can give no light; without money a man can hardly exist.

燈 臺 無 油 點 不 光
Têng[1] t'ai[2] wu[2] yu[2] tien[3] pu[4] kuang[1];
世 上 無 錢 難 爲 人
shih[4] shang[4] wu[2] ch'ien[2] nan[2] wei[2] jên.[2]

2580

When man becomes poor he calls to mind ancient debts due to him.

人 窮 思 古 債
Jên[2] ch'iung[2] ssŭ[1] ku[3] chai.[4]

CHAPTER II.

POOR MEN.

2581

Destitute knaves, The public saves.

光 棍 光 棍。大 家 幫 趁

Kuang^{1} kun^{4} kuang^{1} kun,^{4} ta^{4} chia^{1} pang^{1} ts'un.^{4}

2582

A cold stove has no smoke;
No money have poor folk.

冷 灶 無 烟。人 窮 無 錢

Lêng^{3} tsao^{4} wu^{2} yen^{4}; jên^{2} ch'iung^{2} wü^{2} ch'ien.^{2}

2583

One so poor that he is glad to get before a chaff fire.

窮 得 向 粗 糠 火

Ch'iung^{2} tê^{2} hsiang^{4} ts'u^{1} k'aug^{1} 'huo.^{3}

2584

Rice straw gives out much smoke; poor men give out much wrath.

稻 草 煙 多。窮 人 氣 多

Tao^{4} ts'ao^{3} yen^{1} to^{1}; ch'iung^{2} jên^{2} ch'i^{1} to.^{1}

2585

There is many a good under a shabby hat.

破 帽 底 下 有 人

P'o^{4} mao^{4} ti^{1} hsia^{4} yu^{3} jên.^{2}

2586

A frog in a well can hardly get out.

井 裡 蛙 蝲 總 難 翻 身

Ching^{3} li^{3} hsia^{1} ma^{3} tsung^{3} nan^{2} fan^{1} shên^{1}

2587

Meeting poverty-stricken relatives and neighbours, be very genial and kind.

見 貧 苦 親 隣 須 多 温 恤

Chien^{4} p'in^{3} k'u^{3} ch'in^{1} lin^{2} hsü^{1} to^{1} wên^{1} hsü.^{1}

2588

Scornfully to treat the poor is most dishonourable.

遇 貧 窮 而 作 驕 態 者 賤 莫 甚
Yü[4] p'in[3] ch'iung[2] êrh[2] tso[4] chiao[1] t'ai[4] chê[2] chien[4] mo[4] shên.[4]

2589

He who has no store at home, must gallop about for a living.

家 無 積 攢 爲 口 奔 馳
Chia[1] wu[2] chi[2] tsan[3] wei[4] k'ou[3] pên[1] ch'ih.[2]

CHAPTER III.

RICH MEN.

2590

Washing his face he wets his paws;
Eating his rice he wets his jaws.

洗 臉 打 濕 手。吃 飯 打 濕 口
Hsi³ lien³ ta³ shih¹ shou³; ch'ih¹ fan⁴ ta³ shih¹ k'ou.³

NOTE.—All that a rich man does or needs to do.

2591

He can never want a friend,
On whom wealth and wine attend.

有 錢 有 酒。必 有 朋 友
Yu³ ch'ien² yu³ chiu,³ pi⁴ yu³ p'êng² yu.³

2592

When a big vessel comes to pieces, there still remain three piculs of nails.

大 船 破 了 還 有 三 担 釘
Ta⁴ ch'uan² p'o⁴ liao³ 'huan² yu³ san¹ tan¹ ting.¹

2593

The rich are treated with the respect due to those thirty years older than themselves.

有 錢 長 人 三 十 歲
Yu³ ch'ien² chang⁴ jên² san¹ shih² sui.⁴

2594

Heroes walk a dangerous path; the rich are like flowering branches.

英 雄 行 險 道。富 貴 似 花 枝
Ying¹ hsiung² hsing² hsien³ tao⁴; fu⁴ kuei⁴ ssŭ⁴ 'hua¹ chih.¹

2595

If a man has money every place is *Yang-chou* to him.

有 錢 到 處 是 揚 州
Yu³ ch'ien⁴ tao⁴ ch'u⁴ shih⁴ yang⁴ chou.¹

2596

A real rich man is careless of his dress.

眞 財 主 不 穿 衣
Chên[1] ts'ai[2] chu[3] pu[4] ch'uan[1] i.[1]

2597

Though you have money, you cannot buy what is not to sell.

有 錢 難 買 不 賣 貨
Yu[3] ch'ien[2] nan[2] mai[3] pu[4] mai[4] 'huo.[4]

2598

There is never a poor man under a gauze hat.

紗 帽 底 下 無 窮 人
Sha[1] mao[4] ti[1] hsia[4] wu[2] ch'iung[2] jên.[2]

NOTE.—The gauze hat namely of the *Ming* mandarins.

2599

His person loses dignity who has no servants under him.

手 下 無 人 身 不 貴
Shou[3] hsia[4] wu[2] jên[2] shên[1] pu[4] kuei.[4]

2600

However rich you may be, never slight the literati, nor be rude to artisans.

家 有 萬 貫 不 可 輕 師 慢 匠
Chia[1] yu[3] wan[4] kuan[4] pu[4] k'o[3] ch'ing[1] shih[1] man[4] chiang.[4]

2601

A great tree attracts the wind.

樹 大 招 風
Shu[4] ta[4] chao[1] fêng.[1]

NOTE.—A rich man is likely to tempt the squeezers.

CHAPTER IV.

RICH AND POOR MEN.

2602

The wealthy can no more the village clubs suppress,
Than mountains can the plains of sunshine dispossess.

富 貴 壓 不 倒 鄉 黨
Fu[4] kuei[4] ya[1] pu[4] tao[3] hsiang[1] tang,[3]
山 高 遮 不 住 太 陽
Shan[1] kao[1] chê[1] pu[4] chu[4] t'ai[4] yang.[2]

2603

The rich man anticipates years in advance;
The poor can but think of what's under his glance.

富 人 思 來 年。 窮 人 思 眼 前
Fu[4] jên[2] ssŭ[1] lai[2] nien[2]; ch'iung[2] jên[2] ssŭ[1] yen[3] ch'ien.[2]

2604

Better mend old garments as a poor man's wife,
Than as a rich man's concubine pass your life.

寧 可 與 窮 人 補 破 衣
Ning[2] k'o[3] yü[3] ch'iung[2] jên[2] pu[3] p'o[4] i,[1]
不 可 與 富 人 當 妾 妻
Pu[4] k'o[3] yü[3] fu[4] jên[2] tang[4] ch'ieh[4] ch'i.[1]

2605

Let not the poor man murmur, nor the rich man boast in pride,
For with whom are either wealth or want certain to abide?

貧 不 怨 來 富 不 誇
P'in[3] pu[4] yüan[4] lai[2] fu[4] pu[4] k'ua,[1]
那 有 久 富 長 貧 家
Na[3] yu[3] chiu[3] fu[4] ch'ang[2] p'in[3] chia[1]?

2606

Men honour those of wealth possessed;
Dogs worry those who are ill-dressed.

人 敬 有 的。 狗 咬 醜 的
Jên[2] ching[4] yu[3] ti[1]: kou[3] yao[3] ch'ou[3] ti.[1]

2607

A man is a dragon, with money in store:
He's an insect without it, and nothing more.

有 錢 一 條 龍。 無 錢 一 條 蟲
Yu³ ch'ien² yi¹ t'iao² lung²; wu² ch'ien² yi¹ t'iao² ch'ung.²

2608

He who has wealth has cause to weep;
He who has none may soundly sleep.

有 銀 着 銀 累。 無 銀 得 免 睡
Yu³ yin² cho¹ yin² lei³; wu² yin² tê² chiao⁴ shui.⁴

2609

Rich men spend their time on books;
After pigs a poor man looks.

富 人 讀 書。 窮 漢 餵 猪
Fu⁴ jên² tu¹ shu¹; ch'iung² han⁴ wei⁴ chu.¹

2610

The fragrant epidendrum may beneath the jungle hide;
The future duke or monarch may beneath thatched roofs abide.

蒿 草 之 下 或 有 蘭 香
'Hao¹ ts'ao³ chih¹ hsia⁴ 'huo⁴ yu³ lan² hsiang¹;
茅 茨 之 屋 或 有 公 王
Mao² tz'ŭ² chih¹ wu¹. 'huo⁴ yu³ kung¹ wang.²

2611

The poor enjoy the grace of the rich; the rich the grace of Heaven.

窮 沾 富 恩。 富 沾 天 恩
Ch'iung² chan¹ fu⁴ ên¹; fu⁴ chan¹ t'ien¹ ên.¹

2612

A poor man associating with a rich man, will soon be too poor to buy even a pair of breeches.

窮 的 伴 富 的。 伴 的 沒 褲 子
Ch'iung² ti¹ pan⁴ fu⁴ ti,¹ pan⁴ ti¹ mu² k'u⁴ tzŭ.³

2613

If poor don't lose your self-reliance; if rich don't act like a fool.

窮 莫 失 志。富 莫 頗 狂
Ch'iung² mo⁴ shih¹ chih⁴; fu⁴ mo⁴ tien¹ k'uang.²

2614

If poor don't cheat; if rich don't presume.

貧 不 可 欺。富 不 可 恃
P'in³ pu⁴ k'o³ ch'i¹; fu⁴ pu⁴ k'o³ shih.⁴

2615

The rich have many learned friends; the poor have none at all.

富 貴 多 士。貧 賤 寡 交
Fu⁴ kuei⁴ to¹ shih⁴; p'in³ chien⁴ kua³ chiao.¹

2616

The well-fed know nothing of hunger; the rich nothing of the hardships of the poor.

飽 人 不 知 餓 人 飢
Pao³ jên² pu⁴ chih¹ o⁴ jên² chi¹;
富 人 不 知 窮 寒 苦
fu⁴ jên² pu⁴ chih¹ ch'iung² 'han² k'u.³

2617

A poor man easily turns flatterer; a rich man soon grows very proud.

貧 則 易 諂。富 而 多 驕
P'in³ tsê³ i⁴ ch'an³; fu⁴ êrh² to¹ chiao.¹

2618

Nobody calls on the poor man though he dwell in the market place; but distant relations visit the rich man in his retired mountain home.

貧 居 鬧 市 無 人 問
P'in³ chu¹ nao⁴ shih⁴ wu² jên² wên⁴;
富 在 深 山 有 遠 親
fu⁴ tsai⁴ shên¹ shan¹ yu³ yüan³ ch'in.¹

2619

The poor cling to the rich, not the rich to the poor.

Lit.: It is the crust which sticks to the rice, not the rice which sticks to it.

只有巴巴粘飯
Chih³ yu³ pa¹ pa¹ chan¹ fan,⁴
沒有飯粘巴巴
Mu² yu³ fan⁴ chan¹ pa¹ pa.¹

2620

If you have money your words are taken for truth; if not, they are taken for lies; you doubt it? see the wine at a feast,—cup after cup is first pressed on the rich.

有錢道眞語。無錢語不眞
Yu³ ch'ien² tao⁴ chên¹ yü³; wu² ch'ien² yü³ pu⁴ chên¹:
不信但看筵中酒
pu⁴ shih⁴? tan⁴ k'an⁴ yen² chung¹ chiu³—
杯杯先勸有錢人
pei¹ pei¹ hsien¹ ch'üan⁴ yu³ ch'ien² jên.²

2621

The poor have peace; the rich many troubles.

貧窮自在。富貴多憂
P'in³ ch'iung² tzŭ⁴ tsai⁴; fu⁴ kuei⁴ to¹ yu.¹

2622

The rich must adhere to duty; the poor must not indulge vain thoughts.

富貴定要依本分
Fu⁴ kuei⁴ ting⁴ yao⁴ i¹ pên³ fên¹;
貧窮不必枉思量
p'in³ ch'iung² pu⁴ pi⁴ wang³ ssŭ¹ liang.²

2623

The rich feed on flesh; the poor on herbs.

富貴肉食。貧賤藿食
Fu⁴ kuei⁴ jou⁴ shih²; p'in³ chien⁴ ho⁴ shih.²

2624

A man's wealth exalts him three degrees; and a man's poverty degrades him three degrees.

有錢高三輩。無錢低三輩
Yu³ ch'ien² kao¹ san¹ pei⁴; wu² ch'ien² ti¹ san¹ pei.⁴

2625

The poor man must not murmur; and the rich man must not boast.

貧 寒 休 要 怨。富 貴 不 須 驕
P'in³ 'han² hsiu¹ yao⁴ yüan⁴; fu⁴ kuei⁴ pu⁴ hsü¹ chiao.¹

2626

The well-fed and well-warmed indulge lustful thoughts; the pined and starved encourage thoughts of stealing.

飽 煖 思 淫 慾 飢 寒 起 盜 心
Pao³ nuan³ ssŭ¹ yin² yü⁴; chi¹ 'han² ch'i³ tao⁴ hsin.¹

2627

Those who have money can appear in public; those who have no clothes cannot leave their own doors.

有 錢 堪 出 衆。無 衣 懶 出 門
Yu³ ch'ien² k'an¹ ch'u¹ chung⁴; wu² i¹ lan³ ch'u¹ mên.²

2628

Even the Son of Heaven has his poor relations.

天 子 脚 下 有 貧 親
T'ien² tzŭ³ chiao³ hsia³ yu³ p'in² ch'in.¹

2629

Even the Emperor has straw-sandalled relations.

皇 帝 亦 有 草 鞋 親
'Huang² ti⁴ i⁴ yu³ ts'ao³ hsieh² ch'in.¹

2630

When one is poor, his parents disown him; but when rich, relations revere him.

貧 窮 則 父 母 不 子
P'in³ ch'iung² tsê² fu⁴ mu³ pu⁴ tzŭ³;
富 貴 則 親 戚 畏 懼
fu⁴ kuei⁴ tsê² ch'in¹ ch'i⁴ wei⁴ chü.⁴

NOTE.—This is the saying of an ancient worthy named *Su Ch'in* (蘇 秦), who flourished as Prime Minister of the Six States of *Ch'i* (齊), *Ts'ou* (楚), *Yen* (燕), *Tsao* (趙), *Wei* (魏) and *'Han* (韓), contemporary with the reign of *Shih 'Huang Ti* (始 皇 帝) of the *Ch'in* (秦), B. C. 246. He found it true in his own experience. Having tried in vain to find employment in the service of *Shih 'Huang Ti*, he returned crest-fallen to his native state of *Tsao*, only to be ill-received by his parents, wife, and all. After this he gave himself

most earnestly to study, often piercing his thigh to keep himself awake. By and by he induced the six small States to make a defensive alliance against the *Ch'in* (秦). His success in this diplomacy gained for him very high rank and widely extended fame. On this, returning to his native place, he was met 30 *li* away from the house by parents, wife, relatives, and friends: hence his famous saying. See the *Chien lio* (鑑畧), *Chan kuo chi* (戰國記).

2631

The poor man's rage, and the rich man's eyes, are great.

窮 人 的 氣 大。富 人 的 眼 大
Ch'iung^{2} jên^{2} ti^{1} ch'i^{4} ta^{4}; fu^{4} jên^{2} ti^{1} yen^{3} ta.^{4}

2632

Though you have money you cannot buy a son; though you have none you may beg a wife with some.

有 錢 難 買 親 生 子
Yu^{3} ch'ien^{2} nan^{2} mai^{3} ch'in^{1} shêng^{1} tzŭ^{3};
無 錢 可 討 有 錢 妻
wu^{2} ch'ien^{2} k'o^{3} t'ao^{3} yu^{3} ch'ien^{2} ch'i.^{1}

2633

The rich man expends money; the poor man strength.

富 人 捨 錢。 窮 人 捨 力
Fu^{4} jên^{2} shê^{3} ch'ien^{2}; ch'iung^{2} jên^{2} shê^{3} li.^{4}

2634

The poor must not quarrel with the rich; nor the rich with magistrates.

窮 莫 與 富 鬪。富 莫 與 官 鬪
Ch'iung^{2} mo^{4} yü^{3} fu^{4} tou^{4}; fu^{4} mo^{4} yü^{3} kuan^{1} tou.^{4}

CHAPTER V.

RICHES.

2635

Great possessions depend on fate;
On diligence small possessions wait.

大 富 由 命。 小 富 由 勤
Ta⁴ fu⁴ yu² ming⁴; hsiao³ fu⁴ yu² ch'in.²

2636

That man is well-to-do in whose house we see,
Fuel, rice, oil, salt, sauce, vinegar, and tea.

柴 米 油 鹽 醬 醋 茶
Ch'ai² mi³ yu² yen² chiang⁴ ts'u⁴ ch'a,²
七 字 安 排 好 人 家
Ch'i¹ tzŭ⁴ an¹ p'ai² 'hao³ jên² chia.¹

2637

When rats run off with gourds we find,
The thick end always comes behind.

老 鼠 拖 葫 蘆。 大 頭 在 後 頭
Lao³ shu³ t'o¹ 'hu² lu,² ta⁴ t'ou² tsai⁴ 'hou⁴ t'ou.²

NOTE.—This proverb is applicable in the case of gradual acquisition of wealth.

2638

Covet wealth,—and want it:
Don't,—and luck will grant it.

貪 財 不 得 財。 不 貪 財 自 來
T'an¹ ts'ai² pu⁴ tê² ts'ai²; pu⁴ t'an¹ ts'ai² tzŭ⁴ lai.²

2639

Sweetness followeth bitter fears,
And leaves us rich for a myriad years.

先 苦 後 甜。 富 貴 萬 年
Hsien¹ k'u³ 'hou⁴ t'ien,² fu⁴ kuei⁴ wan⁴ nien.²

2640

Consult a fortune-teller would you a fortune make;
His answer will direct you without the least mistake.

求 財 點 卦。分 毫 不 差
Ch'iu[2] ts'ai[2] tien[3] kua[4]; fên[1] 'hao[2] pu[4] ch'a.[1]

2641

When the bells on one's horses resound,
All one's relations gather around.

馬 上 銅 鈴 响。親 戚 都 來 往
Ma[3] shang[4] t'ung[2] ling[2] hsiang,[3] ch'in[1] ch'i[4] tu[1] lai[2] wang.[3]

2642

A glimpse of money makes the blind man see;
Makes the Bonze dispose of his breviary.

瞎 子 見 錢 眼 也 開
Hsia[2] tzŭ[3] chien[4] ch'ien[2] yen[3] yeh[3] k'ai[1];
和 尙 見 錢 經 也 賣
'Ho[2] shang[4] chien[4] ch'ien[2] ching[1] yeh[3] mai.[4]

2643

A pig's head grows tender before the fire;
So before money all quarrels expire.

火 到 猪 頭 爛。錢 到 公 事 辦
'Huo[3] tao[4] chu[1] t'ou[2] lan[4]; ch'ien[2] tao[4] kung[1] shih[4] pan.[4]

2644

Estates must descend from heir to heir;
Who has one now will have it to spare.

前 人 田 地 後 人 收
Ch'ien[2] jên[2] t'ien[2] ti[4] 'hou[4] jên[2] shou[1];
還 有 收 人 在 後 頭
'Huan[2] yu[3] shou[1] jên[2] tsai[4] 'hou[4] t'ou.[2]

2645

Wealth serves for heroism; wine for bravery.

財 是 英 雄。酒 是 胆
Ts'ai[2] shih[4] ying[1] hsiung[2]; chiu[3] shih[4] tan.[3]

2646

Great wealth troubles its owner; too much food breeds discomfort.

財 多 累 己。食 飽 傷 心
Ts'ai[2] to[1] lei[3] chi[3]; shih[2] pao[3] shang[1] hsin.[1]

2647

Who make a fortune meanly will not enjoy it long.

刻 薄 成 家。理 無 久 享
K'o⁴ po² ch'êng² chia,¹ li³ wu² chiu³ hsiang.³

2648

Warn men against keen coveting of wealth, for wealth thus coveted provokes the wrath of Heaven.

勸 人 不 必 苦 貪 財
Ch'üan⁴ jên² pu⁴ pi⁴ k'u³ t'an¹ ts'ai²;
貪 得 財 來 天 降 災
t'an¹ tê² ts'ai² lai² t'ien¹ chiang⁴ tsai.¹

2649

Honour springs from diligence, and riches from economy.

貴 自 勤 中 得。富 自 儉 裡 來
Kuei⁴ tzŭ⁴ ch'in² chung¹ tê,² fu⁴ tzŭ⁴ chien³ li³ lai.²

2650

Wealth and honour have their root, and cleverness its seed.

富 貴 有 根。聰 明 有 種
Fu⁴ kuei⁴ yu³ kên,¹ tsung¹ ming² yu³ chung.⁴

2651

When any family has gold, outsiders have money-scales.

家 有 黃 金 外 有 戥 秤
Chia¹ yu³ 'huang² chin,¹ wai⁴ yu³ têng³ ch'êng.³

2652

Who does not desire riches? *Lit.:* What cat will not worry rats?

那 個 猫 兒 不 吃 老 鼠
Na³ ko⁴ mao¹ êrh² pu⁴ ch'ih¹ lao³ shŭ.³

2653

Shên Wan san killing a man.

沈 萬 三 打 死 人
Shên³ Wan⁴ san¹ ta³ ssŭ³ jên.²

NOTE.—*Shên Wan san* of *Nankin* was a sort of Chinese Rothschild. If he happened to kill a man, what matter? he had plenty of money to satisfy the relatives and so escape punishment.

2654

Yellow gold is not grown from seed, but only springs up in diligent and economical families.

黃 金 無 種。獨 生 勤 儉 人 家
'Huang² chin¹ wu² chung,⁴ tu² shêng¹ ch'in² chien³ jên² chia.¹

2655

Wealth is but dung; Benevolence and Righteousness are worth thousands of gold.

錢 財 如 糞 土。仁 義 值 千 金
Ch'ien² ts'ai² ju² fên⁴ t'u³; jên² i⁴ chih² ch'ien¹ chin.¹

2656

If you long for wealth and honour, you must work yourself to death for it.

欲 求 生 富 貴。須 下 死 工 夫
Yü⁴ ch'iu² shêng¹ fu⁴ kuei,⁴ hsü¹ hsia⁴ ssŭ³ kung¹ fu.¹

2657

Men grind a knife because they dislike it blunt; but when they have sharpened it it cuts their fingers; men pray for wealth because they dislike small incomes; but when they get much it is a personal injury to them.

磨 刀 恨 不 利。刀 利 傷 人 指
Mo² tao¹ 'hen⁴ pu⁴ li⁴; tao¹ li⁴ shang¹ jên² chih.³
求 財 恨 不 多。財 多 害 人 己
ch'iu² ts'ai² 'hen⁴ pu⁴ to¹; ts'ai² to¹ 'hai⁴ jên² chi.³

2658

A man seldom gets rich without ill-gotten gain; as a horse does not fatten without feeding in the night.

人 無 混 財 不 富
Jên² wu² 'hun⁴ ts'ai² pu⁴ fu⁴;
馬 無 夜 草 不 肥
ma³ wu² yeh⁴ ts'ao³ pu⁴ fei.²

2659

Pray not for gold, jade, and all sorts of expensive things; but desire that each of your descendants may be virtuous.

不 求 金 玉 重 重 貴
Pu⁴ ch'iu² chin¹ yü⁴ ch'ung² ch'ung³ kuei⁴;
但 願 兒 孫 個 個 賢
tan⁴ yüan⁴ êrh² sun¹ ko⁴ ko⁴ hsien.²

2660

Men will die for wealth, as birds for food.

人 爲 財 死。鳥 爲 食 亡
Jên² wei⁴ ts'ai² ssŭ³ niao³ wei⁴ shih⁴ wang.²

2661

Though your fields yield bushels of rice, you can eat but a pint per day; though your house be never so large, you sleep on but eight feet by night.

良 田 萬 頃 日 食 一 升
Liang² t'ien² wan⁴ ch'ing³ jih⁴ shih² yi¹ shêng¹;
大 厦 千 間 夜 眠 八 尺
ta⁴ hsia⁴ ch'ien¹ chien¹ yeh⁴ mien² pa¹ ch'ih.³

2662

Much money moves the gods.

廣 錢 通 神
Kuang³ ch'ien² t'ung¹ shên.²

2663

Money hides many offences.

有 錢 蓋 百 醜
Yu³ ch'ien² kai⁴ pai³ ch'ou.³

2664

Money can buy living beings for the vilest of purposes.

有 錢 買 得 活 人 倒 地
Yu³ ch'ien² mai³ tê² huo² jên² tao³ ti.⁴

2665

Wealth infatuates as well as beauty.

不 但 色 迷 人。財 也 能 迷 人
Pu⁴ tan⁴ sê⁴ mi² jên,² ts'ai² yeh³ nêng² mi² jên.²

2666

Ability to command does not lie in being very rich; elegance and grace do not depend on multitudes of dresses.

會使不在家豪富
'Hui[4] shih[3] pu[4] tsai[4] chia[1] 'hao[2] fu[4];
風流不用着衣多
fêng[1] liu[2] pu[4] yung[4] cho[2] i[1] to.[1]

2667

Getting gain is like digging with a needle; spending it like water soaking into sand.

利錢猶如針挑土
Li[4] ch'ien[2] yu[2] ju[2] chên[1] t'iao[1] t'u[3];
用錢猶如水冲沙
yung[4] ch'ien[2] yu[2] ju[2] shui[3] ch'ung[1] sha.[1]

2668

Wit protects one man, wealth and honour protect a whole family.

聰明保一人。富貴保一家
Tsung[1] ming[2] pao[3] yi[1] jên,[2] fu[4] kuei[4] pao[3] yi[1] chia.[1]

2669

The five grains are more precious than pearls and jade.

珠玉非寶。五穀爲寶
Chü[1] yü[4] fei[1] pao,[3] wu[3] ku[3] wei[2] pao.[3]

2670

Amiability begets riches.

和氣生財
'Ho[2] ch'i[4] shêng[1] ts'ai.[2]

2671

Obstinate men waste wealth, as obstinate oxen strength.

人拘損財。牛拘損力
Jên[2] yao[3] sun[3] ts'ai,[2] niu[2] yao[3] sun[3] li.[4]

2672

"If riches can be acquired with propriety, then acquire them; but let not unjust wealth be sought for with violence."

有道之錢方可取
Yu[3] tao[4] chih[1] ch'ien[2] fang[1] k'o[3] ch'ü[3];
無道之財莫强求
wu[2] tao[4] chih[1] ts'ai[2] mo[4] ch'iang[2] lai.[2]

2673

He who gets a large sum by chance, will either be made very happy, or very miserable by it.

無 故 而 得 千 金
Wu² ku⁴ êrh² tê² ch'ien¹ chin,¹
不 有 大 福 必 有 大 禍
pu⁴ yu³ ta⁴ fu² pi⁴ yu³ ta⁴ huo.⁴

2674

When a virtuous man has much wealth, it diminishes his knowledge; when a worthless man has much wealth, it increases his faults.

賢 人 多 財 則 損 其 志
Hsien² jên² to¹ ts'ai² tsê³ sun³ ch'i² chih⁴:
小 人 多 財 則 益 其 過
hsiao³ jên² to¹ ts'ai² tsê² i² ch'i² kuo.⁴

2675

Unjustly-gotten wealth is but snow sprinkled with hot water; lands improperly obtained are but sand-banks in a stream.

無 義 錢 財 湯 潑 雪
Wu² i⁴ ch'ien² ts'ai² t'ang¹ p'o¹ hsüeh³;
橫 來 田 地 水 推 沙
t'ang³ lai² t'ien² ti⁴ shui³ t'ui¹ sha.¹

2676

Never desire unjustly-gotten wealth; nor undertake affairs which don't belong to you.

無 義 錢 財 休 着 想
Wu² i⁴ ch'ien² ts'ai² hsiu¹ cho² hsiang³;
不 干 己 事 莫 當 頭
pu⁴ kan¹ chi³ shih⁴ mo⁴ tang¹ t'ou.²

2677

Unjustly-gotten wealth will go unjustly.

冤 枉 財 來 冤 枉 去
Yüan¹ wang³ ts'ai² lai² yüan¹ wang³ ch'ü.⁴

2678

The fields of the *Changs*, and the houses of the *Lis*, to-day belong to the *Ch'iens*, and to-morrow to the *Lus*.

張 門 田 李 門 屋
Chang[1] mên[2] t'ien[2] Li[4] mên[2] wu.[1]
今 日 錢 家 明 日 陸
chin[1] jih[4] Ch'ien[2] chia[1] ming[2] jih[4] Lu.[4]

2679

One family with plenty to eat and wear is the envy of a thousand other families; and half a life-time's fame provokes the resentment of a hundred generations.

一 家 飽 煖 千 家 怨
Yi[1] chia[1] pao[3] nuan[3] ch'ien[1] chia[1] yüan[4];
半 世 功 名 百 世 寃
pan[4] shih[4] kung[1] ming[2] pai[3] shih[4] yüan.[1]

2680

Do not covet wealth on which you have no claim.

勿 貪 意 外 之 財
Wu[4] t'an[1] i[4] wai[4] chih[1] ts'ai.[2]

2681

To grow rich by one's own sole endeavours.

白 手 成 家
Pai[2] shou[3] ch'êng[2] chia.[1]

2682

Whoever can foresee the affairs of three days, will be rich for several thousand years.

能 知 三 日 事。富 貴 幾 千 年
Nêng[2] chih[1] san[1] jih[4] shih,[4] fu[4] kuei[4] chi[3] ch'ien[1] nien.[2]

2683

Come easy, go easy.

易 得 來。易 得 去
I[4] tê[2] lai,[2] i[4] tê[2] ch'ü.[4]

NOTE.—Generally said of wealth.

CHAPTER VI.

RICHES AND POVERTY.

2684

"With money you're a brave son of *'Han*;
Without it you cannot play the man."

有錢男兒漢。無錢漢兒難
Yu³ ch'ien² nan²、êrh² 'han⁴; wu² ch'ien² 'han⁴ êrh³ nan.²

2685

Riches spring from small beginnings; poverty is the result of non-calculation.

富從升合起。貧因不算來
Fu⁴ ts'ung² shêng¹ 'ho² chi³; p'in³ yin¹ pu⁴ suan⁴ lai.²

2686

Politeness and Righteousness are the children of wealth and contentment: Robbery and Rebellion are the offspring of poverty.

禮義生於富足
Li³ i⁴ shêng¹ yü² fu⁴ tsu²:
盜賊出於貧窮
tao⁴ tsei² ch'u¹ yü² p'in³ ch'iung.²

2687

With money one may command devils; without it one cannot summon a man.

有錢使得鬼動
Yu³ ch'ien² shih³ tê² kuei³ t'ung²;
無錢喚不得人來
wu² ch'ien² 'huan⁴ pu⁴ tê² jên² lai.²

2688

Riches and honours are altogether the results of diligence and economy; poverty is altogether occasioned by a slack hand.

富貴皆因勤儉起
Fu⁴ kuei⁴ chieh¹ yin¹ ch'in² chien³ ch'i³;
貧窮都爲手頭鬆
p'in³ ch'iung² tu¹ wei⁴ shou³ t'ou² sung.¹

2689

Diligence and economy are the root of wealth and honour; whilst idleness is the shoot of poverty and disgrace.

勤 儉 富 貴 之 本
Ch'in² chien³ fu⁴ kuei⁴ chih¹ pên³;
懶 惰 貧 賤 之 苗
lan³ to⁴ p'in³ chien⁴ chih¹ miao.²

2690

He who is patient in poverty, may become rich.

耐 得 貧。守 得 富
Nai⁴ tê² p'in,³ shou³ tê² fu.⁴

2691

A gay life melts away fortune.

頑 得 化 水 無 形
Wan² tê² 'hua⁴ shui³ wu² hsing.²

2692

A poverty-stricken family is, as it were, washed clean; a well-to-do family puts on the appearance of youth.

家 貧 如 水 洗。家 寬 出 少 年
Chia¹ p'in³ ju² shui³ hsi³; chia¹ k'uan¹ ch'u¹ shao³ nien.²

— 2693 —

In the mock-waves of painted water, no fishes dwell;
In your embroidered flowers though fine, there is no smell.

畫 水 無 魚 空 作 浪
'Hua[4] shui[3] wu[2] yü[2] k'ung[1] tso[4] lang[4];
繡 花 雖 好 不 聞 香
Hsiu[4] 'hua[1] sui[1] 'hao[3] pu[4] wên[2] hsiang.[1]

— 2694 —

Get up by yourself should you happen to fall;
And do not depend on another at all.

自 己 跌 倒 自 己 扒
Tzŭ[4] chi[3] tieh[2] tao[3] tzŭ[4] chi[3] pa[1];
不 要 靠 着 別 人 家
Pu[4] yao[4] k'ao[4] cho[2] pieh[2] jên[2] chia.[1]

— 2695 —

A great tree affords a pleasant shade.

大 樹 好 遮 陰
Ta[4] shu[4] 'hao[3] chê[1] yin.[1]

— 2696 —

I only heard a noise upstairs, but saw no one descend.

只 聽 樓 板 响。不 見 人 下 樓
Chih[3] t'ing[1] lou[2] pan[3] hsiang,[3] pu[4] chien[4] jên[2] hsia[4] lou.[2]

— 2697 —

Whilst fire remains in your cooking-stove, guests will never cease to arrive.

竈 裡 不 熄 火。路 上 不 斷 人
Tsao[4] li[3] pu[4] hsi[2] 'huo,[3] lu[4] shang[4] pu[4] tuan[4] jên.[2]

— 2698 —

Necessity of assistance. *Lit.*: However high a city wall may be, it must have guards stationed inside and outside.

城 墻 高 萬 丈。內 外 要 人 輔
Ch'êng² ch'iang² kao¹ wan⁴ chang,⁴ nei⁴ wai⁴ yao⁴ jên² fu.¹

2699

One grain of rats dung will spoil a whole pan of rice.

一 粒 老 鼠 屎 打 壞 一 鍋 飯
Yi¹ li⁴ lao³ shu³ shih³ ta³ 'huai⁴ yi¹ kuo¹ fan.⁴

2700

He who fishes in muddy water cannot distinguish the great from the small.

混 水 捉 魚。大 小 難 分
'Hun⁴ shui³ cho¹ yü,² ta⁴ hsiao³ nan² fen.¹

2701

Cabinet ministers, head clerks, and beggars, have got as far as they can go.

官 到 尚 書 吏 到 都,
Kuan¹ tao⁴ shang⁴ shu¹ li⁴ tao⁴ tu,¹
人 到 討 飯 盡 了 頭
jên² tao⁴ t'ao³ fan⁴ chin⁴ liao³ t'ou.²

2702

A clay drumstick makes but one sound.

黃 泥 巴 鼓 搥 一 下 響
'Huang² ni² pa¹ ku³ ch'ui² yi¹ hsia⁴ hsiang.³

NOTE.—This may be said either of men lacking perseverance, or of things lacking durability.

2703

Scraping iron from a needle's point.

針 杪 上 削 鐵
Chên¹ miao³ shang⁴ hsiao¹ t'ieh.³

NOTE.—The opposite of a lucrative employment.

2704

One horse one saddle.

一 馬 一 鞍
Yi¹ ma³ yi¹ an.¹

2705

It is easier to build up a fortune than to retain one.

創 業 易。守 業 難
Ch'uang^{4} yeh^{4} i,^{4} shou^{3} yeh^{4} nan.^{2}

2706

It is easier to gain than to secure the advantages of victory.

戰 勝 易。守 勝 難
Chan^{4} shêng^{4} i,^{4} shou^{3} shêng^{4} nan.^{2}

2707

The well frog is best in the well.

井 裡 蛙 蝲 井 裡 好
Ching^{3} li^{3} hsia^{1} ma^{1} ching^{3} li^{3} 'hao.^{3}

2708

Ghosts fear men much more than men fear them.

人 有 三 分 怕 鬼
Jên^{2} yu^{3} san^{1} fên^{1} p'a^{4} kuei^{3};
鬼 有 七 分 怕 人
Kuei^{3} yu^{3} ch'i^{1} fên^{1} p'a^{4} jên.^{2}

2709

First come first served. *Lit.:* Who comes first shall be prince; the next shall be minister.

先 到 爲 君。後 到 爲 臣
Hsien^{1} tao^{4} wei^{2} chün^{1}; 'hou^{4} tao^{4} wei^{2} ch'ên.^{2}

2710

Customs vary in every place.

百 里 不 同 風。千 里 不 同 俗
Pai^{3} li^{3} pu^{4} t'ung^{2} fêng,^{1} ch'ien^{1} li^{3} pu^{4} t'ung^{2} su.^{2}

2711

Pretence may become reality.

弄 假 成 眞
Nung^{4} chia^{3} ch'êng^{2} chên.^{1}

2712

Six of one and half a dozen of the other. *Lit.:* Half a catty and eight ounces.

半 斤 八 兩
Pan^{4} chin^{1} pa^{1} liang.^{3}

2713

Planting rice and cutting wheat—busy on all hands.

栽 秧 割 麥 兩 頭 忙
Tsai[1] yang[1] ko[1] mai[4] liang[3] t'ou[2] mang.[2]

2714

Too busy for pleasure. *Lit.:* I have both to beat the drum and row the boat.

獨 打 鼓 獨 划 船
T'u[2] ta[3] ku[3] tu[2] hua[2] ch'uan.[2]

2715

Everything has its special use.

一 物 服 一 行
Yi[1] wu[4] fu[2] yi[1] 'hang.[2]

2716

A cup in the hand is worth all besides.

萬 事 不 如 杯 在 手
Wan[4] shih[4] pu[4] ju[2] pei[1] tsai[4] shou.[3]

2717

Self-respect. *Lit.:* He will be honoured who respects himself; but he who holds himself cheap will be lightly esteemed.

自 尊 自 貴。 自 輕 自 賤
Tzŭ[4] tsun[1] tzŭ[4] kuei[4]; tzŭ[4] ch'ing[1] tzŭ[4] chien.[4]

2718

If a countryman of mine gets beaten I am thereby weakened.

輸 了 鄉 親 弱 了 己
Shu[1] liao[3] hsiang[1] ch'in[1] jo[4] liao[3] chi.[3]

2719

However much you have promised never fail to give it.

許 人 一 物 千 金 不 移
Hsü[3] jên[2] yi[1] wu[4] ch'ien[1] chin[1] pu[4] i.[2]

2720

An able man loves to diminish work; and when diminished it proves him able; one lacking ability, loves to get up an affair; and when got up, it proves him unable.

有 本 事 好 省 事
Yu^3 pên^3 shih^4 'hao^4 shêng^3 shih^4;
省 得 事 來 有 本 事
Shêng^3 tê^2 shih^4 lai^2 yu^3 pên^3 shih^4:
沒 本 事 好 生 事
mu^2 pên^3 shih^4 'hao^4 shêng^1 shih^4;
生 得 事 來 沒 本 事
shêng^1 tê^2 shih^4 lai^2 mu^2 pên^3 shih.^{4}

NOTE.—This is designed to admonish imbecile people not to meddle with things too great for them. If furnishes also a very good example of play upon words.

2721.

龍蟠於泥蚖其肆矣
lung pan yu ni yuen che tsu yi W.
When the dragon curls up in the mud
then the boa disputs itself— i.e.
When the cat is away, the mice will play.

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ERRATA.

Page	vi	for	"277"	read	"279."
„	vii	„	"310, 339, 389"	„	"311, 338, 388."
„	xiii	„	"2597"	„	"1597."
„	xvi	„	"2457, 2485, 2715"	„	"2458, 2486, 2716."
„	xx	„	"2716, 2450"	„	"2717, 2451."
„	xxiv	„	"2363"	„	"2364."
„	xxix	line 8. Before "sufficient" read			"but those already quoted are."
„	xxxi	add one to all the references.			
„	xxxii	for "2362" read "2363."			

Proverb	No.	53	for	"螞"	read	"蟆 ma.[2]"
„	„	68	„	"overs"	„	"covers."
„	„	105	„	"instalements"	„	"instalments."
„	„	112	„	"綢"	„	"稠."
„	„	117	„	"傳" chuan[4]"	„	"傅 fu.[4]"
„	„	157	„	"佑"	„	"佔."
„	„	175	„	"尙"	„	"上."
„	„	184	„	"灑"	„	"曬."
„	„	217	„	"êrh[3]"	„	"êrh.[2]"
„	„	240	„	"ta[4]"	„	"tu.[4]"
„	„	278	„	"生"	„	"聲."
„	„	314	„	"Hiang[2]"	„	"Hsiang.[1]"
„	„	369	„	"爲"	„	"猶."
„	„	378	„	"圖"	„	"國."

Proverb	No.	392	for	"主"	read	"生."
"	"	399	"	"化 'hua4	"	"他 t'a.1"
"	"	437	"	"蒸 chêng1"	"	"砧 chên.1"
"	"	452	"	"Wa2"	"	"Wu.2"
"	"	472	"	"Hsiao1"	"	"Hsiao.2"
"	"	510	"	"proligomena"	"	"prolegomena."
"	"	513	"	"籍"	"	"賾."
"	"	518	"	"yeh3"	"	"ti.4"
"	"	578	"	"確"	"	"碓."
"	"	594	"	"毛"	"	"茅."
"	"	601	"	"chiang1"	"	"chiang.4"
"	"	644	"	"t'ao1"	"	"t'iao.1"
"	"	688	"	"wei1"	"	"wei.2"
"	"	793	"	"chai1"	"	"chia.1"
"	"	795	"	"t'ing1"	"	"t'ien.1"
"	"	812	"	"差"	"	"善."
"	"	857	"	"h'si3"	"	"hsi.3"
"	"	886	"	"告"	"	"叫."
"	"	904	"	"ming3"	"	"ming.2"
"	"	928	"	"息"	"	"熄."
"	"	940	"	"吃"	"	"乞."
"	"	962	"	"閒 hsien2"	"	"間 chien.1"
"	"	973	"	"茗"	"	"笣."
"	"	977	"	"哄 'hung3"	"	"轟 'hung.1"
"	"	997	"	"pu4"	"	"pei.1"
"	"	1017	"	"yung2"	"	"yung.4"
"	"	1023	"	"nan1"	"	"nan.2"
"	"	1034	"	"K'ai4"	"	"K'ai.1"
"	"	1039	"	"set"	"	"let."
"	"	1104	"	"p'ing1"	"	"p'ing.2"
"	"	1153 1155	"	"事 shih4"	"	"司 ssŭ.1"
"	"	1157	"	"ho2"	"	"ju.2"
"	"	1199	"	"殍 餓"	"	"餓 殍."
"	"	1226	"	"shêng1"	"	"sheng.4"
"	"	1234	"	"his"	"	"of."
"	"	1272	"	"rears"	"	"near."
"	"	1357	"	"告花 Kao4 hua1"	"	"叫 化 chiao4 hua.4"

Pages	231,	233	for	"Rich and Poor Men,"	read	"Stupid Men."
Proverb No.		1374	„	"托 t'o[1]"	„	"駄 to.[4]"
„	„	1389	„	"空"	„	"孔."
„	„	1427	„	"知 chih[1]"	„	"智 chih.[4]"
„	„	1491	„	"戴 tsai[4]"	„	"戴 tai.[4]"
„	„	1613	„	"tê[2]"	„	"ta.[2]"
„	„	1619	„	"geni"	„	"genius."
„	„	1682	„	"雞"	„	"雞."
„	„	1699	„	"yuan[4]"	„	"shu.[4]"
„	„	1763	„	"chi[1]"	„	"ch'i.[1]"

Page 339 for "Gratitude," read "Economy."
Proverb No. 2007 for "p'ien,[2]" read "pien.[4]"
Page 355 for "Discretion," read "Prince and Minister."

Proverb No.		2123	for	"chien[2]"	read	"ch'ien.[2]"
„	„	2149	„	"na[2]"	„	"nan.[2]"
„	„	2351	„	"so[1]"	„	"so.[3]"
„	„	2385	„	"ching[1]"	„	"ch'ên.[2]"
„	„	2433	„	"tsai[2]"	„	"tsai.[4]"
		„	„	"hsing[1]"	„	"hsing.[2]"
		„	„	"yin[4]"	„	"yin.[1]"
„	„	2435	„	"chih[1]"	„	"chin.[1]"
„	„	2437	„	"hsiang[1]"	„	"yang.[1]"
„	„	2460	„	"following"	„	"flowing."
„	„	2486	„	"hung[4]"	„	"hung.[2]" *
„	„	2585	after	"good"	read	"man."
„	„	2628	„	"T'ien[2]"	read	"T'ien.[1]"
„	„	2674	„	"志"	„	"智."
„	„	2687	„	"t'ung[2]"	„	"tung.[4]"

Errors in punctuation, and mere misprints, are not corrected.

* N. B. This character is read "kang.[4]" at Hankow, as in Peking.

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